The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXI. NO. 8.—WHOLE NUMBER 1048.

PUBLISHED FOR THE PROPRIETOR, NEW-YORK, SATURDAY, APRIL 19, 1851 AT NO. 12 JOHN-STREET.

Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P.M
" ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 8 " " 4½ "
" CHURCH OF THE HOLY COMMUNION 9 " " 6 "
And on Wednesdays and Fridays, *Evening* Prayers with Lecture at ½ past 7.
" EMMANUEL CHURCH, 9 A. M. and on Fridays and Holy Days, . . . 5 P. M.
" CHURCH OF THE HOLY APOSTLES, . . 9 "
CHURCH OF THE TRANSFIGURATION, ¼ of 9 " " 5¾ "
" And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 9 " 5 "

Calendar for April.

19. Easter Even.
20. EASTER DAY. Anthem instead of the *Venite*—Proper Psalms.
21. Monday in Easter Week.
22. Tuesday in Easter Week.
25. St. Mark's Day.
27. Fifth Sunday after Easter.

Poetry.

From "The Altar."

Christ Risen.

BY REV. ISAAC WILLIAMS.

I.

"Now is Christ risen from the dead, and become the first fruits of them that slept."

How beautiful to watch the rising sun,
Afar upon the horizon's radiant brim
Appearing, 'mid the gathering shadows dim,
With all which ere his course hath yet begun
His rising bright are wont to wait upon;
With clouds like burning robes of Seraphim
Around him, and Creation's varied hymn
Greeting his coming with her benison!
Daily memorial of that glorious morn,
When the foundations of the world were laid,
And sons of God in multitudinous chime
Were heard—prelusive of this better time,
Whereon the new creation first is born,
Arising from a night of darker shade.

II.

"I will yet make doctrine to shine as the morning, and will send forth her light afar off."

And if Creation to our sight restored
Such daily reminiscence brings to view,
Much more shall Kingdoms of His grace renew
Memorials of her dead and rising LORD,
When in our heart of hearts, the Morning true,
He comes, our daily Bread—loved and adored,—
The Light of lights on our Baptismal dew
Fresh shining with new day: the Living Word—
At whose command arose light's order stern
From the abyss, and onward moves till now.
Thus oft as from Thine altar I return,
Thy Resurrection doth within me burn;
Streams of fresh light upon my spirits flow,
And bathe my dull affections with their glow.

III.

"Neither have entered into the heart of man, the things which God hath prepared."

But if all power is wont to hide from sight,
Like God and His good angels; as the wind
Impels and moulds the clouds, as viewless mind
Moves matter, and in mind the impervious might
Of reason, passion, or the spiritual light
Energise on the will, the purpose bind,
With all its secret movements intertwined;—
Much less can aught of sense discern aright,
When at God's holy Altar, with new dawn,
And healing on His wings, there doth arise
The Sun of Righteousness; and in the soul
From feeling and impassioned sense withdrawn
Incarnate God, the Living Altar-coal,
Enters the soul, the holy sanctifies.

Selected Matter.

From the Christian Remembrancer.

Influence of Christian Art.

Who among us shall dare to judge what subtle influences are brought to bear on man in the progress of that glorious scheme now at work throughout the world—the renovation of his nature by Christianity? What can we know of the requirement of wisdom, which by innumerable and apparently insignificant channels, works on the mysterious souls of men with a delicacy and variety of action which no human mind could follow? How shall we trace out the fine chords that are sent to seek the responsive echo in the heart, or analyse the interminable variety of character and circumstance which requires that some who would not be won by the hearing of the ear should be allured by the seeing of the eye; or that others who would turn with distaste from the truth as set forth in a grave and weighty form, should yet insensibly imbibe its spirit when conveyed through the medium of sweet verse or pages of attractive matter. In a word, one would argue, that while our teachers rightly hold the press and the pulpit and individual influence as the surest instruments for leading men to that Great Light, they do ill to overlook the poet's and the painter's art as agents which may likewise be rendered of great and practical utility in that important task. We are propounding no new view.

There was a time, as we shall shortly prove from the annals of the past, when the Church of Christ recognised in the fine arts, one of her most powerful and effective engines for working on the minds of her children, and when she required not to claim from the sons of genius the dedication of their powers to her service, since they did not conceive it possible that they could do aught with these talents committed to them, but trade with them on behalf of their coming Lord. And truly with no grudging or hireling's heart did they perform their life-long work; they believed themselves, on the contrary, appointed to a special honor—invested even from their birth with a high and holy office which demanded the entire consecration of themselves and all their power; that the fire of their genius might be like the lamp of sacred oil, for ever burning before the altar of their God. Even as Samuel was called of old by the voice Divine, so did they hold themselves summoned to minister within His spiritual temple, and their part therein was to be like those who bore the silver censers, and were for ever sending up sweet incense before the throne. That ever they should sacrifice at the shrine of the world or their own self interest, was a species of practical apostasy from which they would most utterly have shrunk; but rather like the women who in those days were wont to come kneeling to lay upon the altar steps the golden ornaments and sparkling jewels of which they stript their arms and necks, so did the musicians, and painters, and poets of that time thankfully offer up to the only true God the precious things of their souls, the treasures of their intellects, unallured by the false worship of the beautiful as an abstract principle, or the still deadlier homage of the mind to Mammon.

There are few things among the signs of the times which we conceive to manifest more clearly than the present degradation of Christian art, how, in the last few centuries, the love of many hath waxed cold. It would be a matter of astonishment to us that this defection is little thought of or deplored, has not the decadence been so gradual. The enemy who stole the good seed while men slept, hath robbed us of many fair things unperceived; and the process by which the spirit of sacrifice has died out among the children of genius, to be replaced by sordid cravings or the selfish calculations of a worldly ambition, has involved too many changes of more palpable importance to have been greatly heeded.

It were easy to trace out the share which a chilling Protestantism, allied to the grasping encroachments of commerce, has had in this evil work, but our space would not admit of such an inquiry, however interesting; we must be content to look at present to the result without examining the cause. Of this it requires no peculiar keenness of perception to judge at once. The apostasy of genius from its own holy vocation in these latter ages, and the surrender of its noble powers, to the service of the world is so complete, that we should be disposed to look hopelessly on the far-spread evil, without so much as raising a voice to protest against it, were it not for the hopeful revival, in this our own day, of the Church's ancient fervor, and her children's holy zeal. Fifty years ago the subject could not have been broached at all; and the fine intellect and bright imagination of the painter and poet might have been left without appeal or remonstrance, to make merchandise of the divine fire within them, and traffic with God's gifts in the Vanity Fair of this world. We may hope better things, however, of our own time, and from the nineteenth century we demand the re-consecration of art to Christianity.

This is an appeal to which we are fully aware that we may not expect a practical answer will be given till long after this generation has been swept away. We cannot but feel in looking at the state of art at present, not in our own country alone, but in all Europe, that it must indeed be a work of time before this long exploded truth can be recovered, that the dedication of genius solely to the service of God is not only its legitimate use and intention, as originally bestowed upon man, but the ordinary and bounden duty of every one who possesses it.

How widely and miserably such a system differs from the practice of the present day must be apparent to all, however slightly their attention may have been turned to the subject. In the whole range of art, as at present existing, there seem to be but two main springs of action; the first, and by far the most powerful, is the lust of gain; the other is the ambition of worldly fame.

There is of course a certain class among the works of art which are essentially requisite to the Church, and which are, and have been devoted, though not as yet without grudging, and among ourselves without suspicion, to her necessity, such as ecclesiastical architecture, glass painting, silversmiths' work, &c., and, in another branch, the composition of hymns and canticles to suit the present taste; but these are mostly given with a compulsory service, which demands its worldly reward, and we speak now of the voluntary contributions which crowd our exhibition rooms and teem from our press, whose essential object, as fixed by their authors, is undoubtedly the praise of men, or the still more substantial earnings to which they look

That there has been a physical as well as a moral defalcation in art, is a matter too evident to be questioned; none would doubt its extent who ever compared the divine works of the old masters with the compositions of modern times. Now we are most deeply convinced that the outward deterioration is but the palpable manifestation in the visible work of the degradation in the spirit which has animated him who produced it. Why is it that we have no Fra Angelicos and Peruginos, no Dantes and Tassos, no Palestrinas in our time? Why is it that we should look in vain among the productions of our contemporaries for the divine beauty—in truth the very beauty of holiness—that in various shapes was made manifest by them to the mortal senses? It is because the glory and power of an answered prayer for God's inspiration is beaming on us, in the spiritual loveliness that haunts the pictured forms of one, thrilling to our hearts in the solemn verse of another, and stealing on our ears with the sweetness of an angel's song in the melodies of the third; nor would the prayer ever have been made or answered, had not each gifted soul already consecrated their entire power and energy as a free will offering to their Lord—a restoring unto Him in His own appointed way of the gifts which He had given.

Generally speaking we may say that this devoted spirit no longer exists, and for this cause we now behold that Genius of art in the dust, bound and degraded, fed with unseemly food, and producing most chiefly works of an earthly and sensual caste, which once, as the pure handmaiden of the Christian Faith, went with that mighty power whithersoever its influence extended—striving to set forth its glory by every means appointed, alike to the refined and gentle, who could appreciate her subtle beauties, and to the ignorant, who could better understand her visible teaching than the words of wisdom unintelligible to their unlearned minds.

A Letter

To the Inhabitants of the Parish of Woodbury, in the Diocese of Exeter, by the
REV. J. L. FULFORD, M. A.,
PERPETUAL CURATE.
Concluded.

Upon what ground, permit me to ask, does the grave and serious charge rest that has been brought against me? Am I an enemy of our Church? If so, wherein does the unfaithfulness consist, and how is it proved? I do not regard the English Church as one sect amongst many; but am I therefore her enemy? Yea, and more than this, upon what ground rests the charge that I, as an enemy, have scattered an united congregation? If you (the parishioners,) were united as faithful members of the Church, what has broken the bond? Would endeavors after obedience to the Church in ceremonial matters on my part, dissolve the threefold cord of love for the Church, of devotedness to her cause, of gratitude to her as the appointed channel of spiritual blessings? Would it be too frail to restrain excited prejudices or strong scruples? Or if the united congregation means an united parish in the fold of the Church, from whence came the congregations to be found at Guilford Meeting-house, and at the one in the village? Surely you must know that there have been for years those amongst you who have been Dissenters.

There is however another point that I must briefly touch upon; for it is my bounden duty to warn you against dangers, from whatever quarter they may arise. If I neglect to do this, I am responsible for such neglect to "the Shepherd and Bishop of your souls." You all admit this in cases of vice and immorality; and you ought to admit it likewise in the case of false doctrine or schism. Against dissent in general you need not be warned; the very name and mark of distinction by which each form of it is known, are enough at once to teach men, that it is not of, and belonging to, the Church. But this is not the case with the last and newest species of dissent; one that has sprung up within, (if I mistake not) the last ten years. In this single instance dissent endeavors to hide and conceal itself; it would have men think that it is not that which it really is. For the most part, dissent is open, candid, undisguised; it designates itself by a name, which it is thought, conveys an idea of some distinctive doctrine, or some definite principle. Men see and know that it is dissent; and if they join themselves unto it, they are not ashamed to call themselves Dissenters. But there is one form which disguises itself, its very name is deceptive; for it is called a "Free Church." Though but just born, it claims to be a Church; a Church, *i. e.*, without a Bishop, without a Priest, without a Deacon; a Church which, if a Priest were to join it, he would at once be deprived of Holy orders! The Creed declares that there is "one Catholic and Apostolic Church." Upon which of the Apostles (for there are but twelve* foundations) is this so-called Church founded? and when, and where, and how?

Nor is the name the only means used to disguise its real character: the dress of an English clergyman, whether priest or deacon, during the time of his public ministrations, is copied. The Book of Common Prayer curtailed, altered, bracketed, is used. Some of its ceremonies are adopted; so that even mere matters of form become the means by which men are to be deceived. Believe me, I have no desire to restrain men's freedom; but, admitting this, I must not forget that it is my duty to declare that the so-called Free Church is dissent, but without its usual candor and openness.

Nor must you think that I speak of dissenters with anything like bitterness; on the contrary, I feel and acknowledge that they are often to be admired for their principles, yea, and it is a faithfulness, too, which utters a loud and a piercing reproach, to many a member of the Church.—And further, they reproach the members of the Church in their almsgiving, and in their self-sacrifice for their cause. Nor do I for a moment think that an honest dissenter will be offended at an honest churchman: he speaks plainly and is not offended if a churchman does the same. Yea, and more than this, he will acknowledge that the principles of the two are perfectly distinct, that they can never coalesce without the surrender of honesty on one side or the other, or on both. An honest dissenter says that schism is no sin; but an honest churchman declares that it is. If this were the only difference, (which is far from being the case,) the principles of the two cannot coalesce.

And here I would solemnly, and with all seriousness, address myself to my chief parishoner, Sir T. Drake, Bart., and would exhort and entreat him to weigh well and to consider the course he has adopted. Permit me then to remind you Sir Trayton, that the time is short, that the present order of things, as far as you and I are individually concerned, will soon be past and gone, and that the day of final account is near at hand. Allow me, then, to suggest the mere possibility of error in your present course; and surely, whensoever there is such a possibility, it is well that men should tread warily and cautiously. You must remember the counsel of Gamaliel, a doctor of the law, which is recorded for our admonition: "Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."† Suppose that the principles which you dislike should be discovered, after this life has ended, to be God's truth; those eternal principles which cannot be shaken! The mere possibility of such a thing should indeed teach men to act with all humility, and to restrain their steps the moment they enter on an unusual course. It is a fearful thought, that men may be against God, whilst they think they act with Him and for Him! And this is no new danger. Our blessed Lord spoke of it: "The time cometh, that whosoever killeth you will think that he doeth God service."‡

Short is the time, and great is the work, that we have, each and all, to do, and instead of attacking others, and judging others, and hindering them in their appointed work, it is surely safer, more dutiful, more Christian, for each one to labor on quietly in his own sphere, and ever pray God with all earnestness, to bless all those things that are according to His will. We must remember, that present success is no sure sign of God's favor; on the contrary, in old time it was Noah against the world, Lot against the wicked Sodomites, the Jews against the false faith of the Gentiles. And since the "Sun of Righteousness has risen with healing on His wings," it is light against darkness, the kingdom of Christ, that is the Church, against the kingdom of this world.

But you, Sir T. Drake, may say, "How do I hinder and prevent you in your work; I have not heretofore, and do not now attend the Parish Church?" Occasionally you did; some four times in a year, I think, at the celebration of the Sacrament of the Lord's Supper. This you do not now: and from your position in society and in the parish, your altered course, whether with your desire or no, must have its influence. This alone, even if there were no other way by which your opposition has been expressed, would be enough in these days to influence others, and cause them to follow your example.

And now, brethren, permit me to warn you against the influence of the clamors and loud accusations of these evil days. The opposition which others, as well as myself, have experienced, is not a mere opposition to individuals, it is opposition to fixed and definite principles; to Church teaching and Church authority. Men like to be at ease, to pass on with the stream; they cannot endure the firmness and fixedness of Church principles, and hence the danger of our days. Let the Clergy teach, that men are at perfect liberty to hold the truth, or to deny it; to do this or that, or to leave it undone; and there will be but little chance of their being styled "enemies of the Church;" but let there be courage enough to speak out, to declare plainly, that the truth is one, and the Church one, and that the law of God is fixed and eternal, and opposition must be expected, and charges of unfaithfulness must be patiently endured. Great as such difficulties may be, they are but forewarners of the approaching storm. It may be, that God, in His mercy, may turn away from us the threatened trial; but whether this be so or no, there are many signs of hope; the progress which the Church is making, the labors of love which cheer us on every side, the life and earnestness with which men labor on in faith, may bid us hope that we are passing on through difficulties to prosperity and peace; not peace with the world, but that peace spoken of by the Psalmist, "peace be within thy walls."

Beware, then, lest the clamors of the day make you forget your Churchmanship; beware, lest present perplexity make you compromise your principles. And wheresoever there is earnestness in the Church's cause, have faith enough and courage enough to work on, even though it be in chains; never listen to a voice which would tempt you to despair of the Church's cause.

And further, when you hear charges brought against others, when names of intended reproach are applied to them; have common prudence and common caution enough to look well into the countenance of him who makes the charge; look well to his past and to his present conduct; it may be that he is a dissenter, and therefore, as such, cannot be expected to be a safe expounder of the Church's Creed, or to "bid God speed" to those who are really doing her work. If he is an honest dissenter can he love the Church?

And, it may be, that the charge against others is made by a Churchman; but even here take not every word upon trust; try the reality of his Churchmanship, for a profession of Churchmembership is easy enough; let present zeal be proved by past conduct! For instance, is he a Communicant and ever seeking to be "perfecting holiness in the fear of God?"* Love for the Church cannot be confined to words, and deeds of love may well be used to try the nature of present zeal. Ask him, then, to point to Churches raised and to Churches restored, to Church Schools built and endowed, to Church Missions abroad, and to means of Church instruction at home, carried on and assisted by his alms and his prayers! If such labors of love cannot be brought to confirm his present zeal, it is but Christian prudence and care, to have some mistrust about the charges made. It may be, that the judgment is not an unbiassed one; it may be that through the infirmity of our fallen nature, he cannot endure the reproach that others' good deeds may cast upon him.

And as worse, much worse trials may be coming for us, to prove and try men's faithfulness to the English Church, therefore have caution enough, and common sense enough, not to be led away by mere names; take no heed of indefinite charges; ask for plain words and open charges, so that you yourselves may judge of their nature. Thus you may hear of "innovations," and yet this may mean obedience to the plain directions of your Book of Common Prayer; you may hear of false doctrine, and yet this may be none else than that truth which you yourselves hold, and glory in, and thank your Heavenly Father for as members of the English Church. Act then with caution; when truth is concerned "in quietness and confidence may be your strength."

Believe me to be,
Your Brother and Servant in Christ,
J. LOVEBAND FULFORD.

Woodbury Parsonage,
Fifth Week after the Feast of the Epiphany, 1851.

* "The wall of the city (the holy Jerusalem,) had twelve foundations, and in them the names of the twelve Apostles of the Lamb."—Rev, xxi. 14

† Acts v. 38, 39.

‡ S. John xvi. 2.

* 2 Cor. vii. 1.

The Resurrection of the Body,

From a Sermon by ARCHDEACON MANNING.

While the Apostles, and the two disciples who had returned from Emmaus, were speaking together of the appearing of our Lord Jesus Christ, He came and stood in the midst. They were "affrighted, and supposed that they had seen a spirit," and He said unto them, "Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me and see: for a spirit hath not flesh and bones, as ye see me have." He assured them that he was the same Lord with whom they had so long conversed; that he was no bodiless spirit, but the same man Jesus Christ.

From this we see that the very body which He took of the Blessed Virgin, in which he "increased in wisdom and stature," which was also nailed upon the Cross, was likewise raised from the dead. It was not another body like it, nor a mere appearance of His incarnate form; but the very same substantial and palpable frame which they were bidden to handle and see, in which He did "eat and drink" with them "after He rose from the dead. It was a body capable of all the energies of life, susceptible of all the perfect affections of our manhood, but impassible and deathless; for it was no longer a mortal body, but an immortal; and yet it was a body still; as the "natural" or animal body of which St. Paul speaks is a true body, not a disembodied life, so the spiritual body is a body, not a disembodied spirit. Therefore he says, "It is sown a natural body, it is raised a spiritual body." Either way, both before and after the resurrection, it is a true body. So here it was the same in all its identity; only a change had passed upon it;" death had no more dominion over" it—"Christ being raised from the dead, dieth no more." His manhood was thenceforward under the powers of "the Spirit of life;" and in that human form he passed the closed doors, vanished out of the sight of Cleopas, and afterwards ascended into heaven.

Now from this we may learn in some measure, what shall be the resurrection of the flesh. We are told plainly, that it shall be the very same body we now dwell in, once more reorganized; purged of its earthly taint, and raised to the conditions of a spiritual life. To all questionings about the manner of this mystery St. Paul answers, "Thou fool that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased Him, and to every seed his own body." St. Paul does not more intend to silence a disputatious objecter by a natural mystery, than to assert that the great laws of the natural world have their counterpart in the spiritual; that our dissolution is in order to our resurrection; and that the body which is buried is the seed and principle of the body which shall be raised. The ear of corn is not more contained in the seed than the spiritual body in the natural; in both there is identity of being, and development from weak beginnings to more perfect forms of life. It is therefore as plainly and as strictly true to say, that this very body shall rise again, as that this very seed shall spring into an ear; and that the glorified flesh of the Saints is the very same they bore in suffering and death, as that the harvest of autumn is the very seed of spring. Of the mysterious changes and revolutions which fill up the interval between these two conditions of being, we know nothing; but there is a line of identity so running from each into the other as to make both one. Such, then, is the resurrection of the flesh.

There are some truths flowing from this doctrine, which we will now go on to consider.

We may learn, first, that the resurrection will be the restoration of the whole man in spirit, soul and body; a restoration of all in which consists the integrity of our nature, and the identity of our person. And this is emphatically the hope of the Gospel. The light of nature could not show this mystery. The heathen reached only to the immortality of the soul; and even that they saw but dimly, and often doubted. The sting of guilt, and the foreboding of conscience; the sense that the scheme of justice in this visible world is imperfect, and the instinct which feels after a retribution yet to come, gave them some momentary insight into the world beyond the grave. They believed that there was a perfect justice somewhere above this wrongful world; and they could not but believe that at some time, the inequalities of good and evil should be redressed; and they foreboded that the thinking, turbulent thing, which each man call himself, must needs live on; their very hopes and fears prophecied of an hereafter. But for the body they know not what to teach. They saw sickness fretting it away; old age bowing it down; death turning it into dust; the powers of nature taking it up into themselves; all that they saw looked on to dissolution; but that this corruptible and dissolving frame should ever be reorganized, nothing, they saw and reasoned upon, seemed to imply. They thought, therefore, that the world unseen should be peopled by spirits—a visionary world of bodiless shades—each still bearing his name and character, but so changed as to retain rather the likeness than the sameness of their former being.

It would seem, too, that even the elder Church saw this mystery in broken and uncertain lights. They knew, indeed, that some had never died; that some had passed in the body to an unknown state in the world unseen. Enoch and Elijah might teach them of the immortality of the flesh. They might also gather some thoughts of a resurrection from the remembrance of those who having died, awoke again and returned to the quick on earth, before they saw corruption, but that a body once turned into dust, should be knit again in its former unity, that its perfect organization should be again restored, they had neither seen nor imagined; unless, indeed, we may believe, that here and there, a seer illuminated above his fellows, saw the approach of greater things than even he himself conceived; as for instance, Job who in a two-fold sense might say, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another."

And so it may be the Lord led onward His prophet's thoughts, when in the valley of dry bones, He asked, "Son of man can these bones live?"

And Daniel we may believe foresaw some great mystery, when he said, "Many of them that sleep in the dust of the earth shall awake," and Isaiah, when he said, "Thy dead men shall live, together with my dead body shall they arise." Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Without doubt, they saw as it were the refracted light of the coming mystery; but in some sense there eyes were holden, while they ministered to us greater things than they themselves conceived: for St. Paul declares that "life and immortality" are "brought to *light* through the Gospel." It may be that we do not see more than they see; but that what at best they saw dimly, we see with clearness of sight: and now every baptized child knows what sages doubtfully foreboded, and even prophets saw beneath a veil. Every Christian child knows that as Christ rose from the dead, in like manner shall we rise again, in all the fulness and sameness of our nature and our person; that we shall be at that day what we are now, save only that "mortality" shall be "swallowed up of life." And yet, when I say, every Christian child *knows* this, I do not mean that any, even the wisest of the Saints, can penetrate into the depths of the mystery. What inconceivable meaning may lie in the words, "In the day that thou eatest thereof thou shalt surely die;" or in the promise that "there shall be no more death," so that death shall have "no dominion over" us: what mysterious change passed upon the father of us all in the day of transgresson; what cold dissolving poison ran through his body; or what quickening virtue, in the morning of the resurrection, shall once more restore our earthly frame, and knit again in one the dust we once inhabited,—we know not. Life and death are alike beyond our grasp; all we know is, that as we die, so shall we rise; and that as we are here subject to the powers of dissolution, so we shall there be deathless as the angels of God.

And as the resurrection is the perfect restoration of each several man, so shall it be of all mankind. They shall be as if they had never died. All the great stream of human life, issuing from the first living soul, and even swelling itself by the multiplication of individual being, and the increase of people and nations from age to age; all that have ever lived from the beginning, both the evil and the good; the righteous Abel, the first of saints that slept, and all they who have been gathered to the same Paradise; and the first man, whosoever he be, that died in his sins, and all that have gone into the same abode of sorrow,—all shall be raised to life, and all shall be immortal. The wicked shall be once more clothed in flesh and blood—even in that very same in which they sinned and died; but there shall have passed a change upon them, and they shall be endowed with capacities of suffering and a sense of agony which surpass the imaginations of our hearts. And in that awful nature they shall be for ever deathless. In those days shall men seek death, and shall not find it, and shall desire to die, and death shall flee from them." Being itself shall become an intolerable anguish; much more when compassed about again with all the memorials and instruments of sin, with those very members wherewith they did despite unto the Spirit of grace: And so, likewise, shall it be with the holy dead; they shall be clothed with their hallowed flesh, but in a transfigured purity, the body of their humiliation being changed into the likeness of the body of His glory; each is his measure, but all perfect; even as "there is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory: so also is the resurrection of the dead." All shall rise, "every man in his own order:" "the dead in Christ shall rise first: then we which are alive, and remain, shall be caught up together with them." First the children of the kingdom, then the children of the wicked one,—multitudes that no man can number: two mighty companies, in one great family, gathered on the right hand and on the left of the Son of man.

Communications.

For the Churchman.

Presbyterian Clergyman Looking for the Church.

Entered, according to Act of Congress, in the year 1850, by John W. Mitchell [Treasurer of the General Protestant Episcopal Sunday School Union], in the office of the Clerk of the United States District Court, for the Southern District of New York.

CHAPTER XXVI.—(*Concluded.*)

The Twin Sisters.

I could greatly extend this list of coincidences between Romanism and Presbyterianism, but time would fail me. And as they coincide in dogma at so many points, (including the famous doctrine of *election** first invented by Augustine, and of which I forgot to speak) so do the two systems meet in their practical workings, as we shall now discover.

If Presbytery has dared to talk of "elect infants," she has borrowed this horrid dogma from the Papists, whose doctors have often held the damnation of unbaptized children.

If Presbyterianism has relied much on frames and feelings and transports in religion as an evidence of saintship, she has borrowed a leaf from Popery which deals often in this same enthusiasm, and has lately done so in the raptures and shapsodies of the virgins of the Tyrol.

If Papists say, as did Bishop England to a friend of mine, that they would not desire more than two hours to prepare any man for death, so Presbytery, by reducing preparation to a minimum, declares that "regeneration" (including faith and repentance) may take place in a moment of time, and I sat in the pulpit once while a celebrated divine stood and by an elaborate treatise, sought to satisfy his hearers that it took no longer to prepare a man for heaven than would be necessary for the two propositions to pass through his mind, "I have sinned," "Christ has died." He made it out less than a quarter of a minute, and might be justly called a Doctor split-minute. What mind can conceive the amazing mischief of such soul-deluding teaching? With Bishop England it is reasonable, for he allows a place for carrying forward a work begun here within the limits of probation; but the Calvinist translates to the unsullied light of heaven without a moment's cultivation of character!

If Papists too often substitute severity of dogma for severity of morals, so Sectarism does away too often the rigor of a life-long charity by the rigor of a sudden and harsh conversion; the severity of fastings and prayers in the severity of its doctrines; the self-discipline of brotherly kindness and forgiveness, in the discipline of censoriousness and denunciation: the severity of watching over self, by the severity of watching over others; until, in some quarters, it has almost become a proverb, that a man is made a worse neighbor and a worse man by his "getting religion."

If Popery allows the taking of oaths with "mental reservations," "Evangelicalism" or Puritanism avowedly permits the same; and hence the Presbyterian Church has been recently overrun by a ministry subscribing the "Confession of faith" and then reviling it and trampling it under foot and reading the communion; and the Church of England (not to say our own) has been cursed with the principles of the Tract No. XC., written by a man who learned this lesson from the so-called "evangelicals," and with them railed against the baptismal regeneration and the Real Presence of the Prayer Book, and still acted on the same principle when he taught that men might subscribe the XXXIX. Articles and still "hold all Romish doctrine!" Yet he did no more as a Papist, than he had done before as a Puritan. Only as a High Churchman, high above all "mental reservations" of Puritan or Papist, could *I* have subscribed the Prayer Book, or have ever allowed myself to say, "We yield Thee HEARTY THANKS *most merciful Father*, that it hath pleased *Thee* to *regenerate* this infant *with Thy Holy Spirit*;" a doctrine on which hangs all the after-teaching of the Church.

If Popery has created schism in England to establish her supremacy, she waited first until the Presbyterians had separated from the church and set up altar against altar.

If Popery has openly avowed that heretical princes must be set aside, Puritanism has avowed and carried out the atrocious doctrine in the murder of Charles who offered them a law of universal toleration—which was *not the thing they wanted.*

Popery excludes a large portion of the word of God from the sanctuary, Presbyterianism does the same, allowing almost universally but a chapter or two in a week, and in many European Presbyteries not even that.

If Popery, reducing things to an accommodating *minimum*, has yielded to the fashionable phrase of going," to hear" *Mass*, so Presbytery has reduced the magnificence of worship to the lowest quantity of going "to hear" *preaching*.

If Papists worship God by proxy of priests and choirs, as in many places they now do so, excepting a few lines of rhyme said over by the people, Sectarians commit their worship to their preacher.

If Papists often substitute certain outward abstinences for purity and piety, Sectarianism too, is often eminently satisfied with abstinences from what it calls the world, balls and dances, from drinks and parties of amusement.

If Popery has bound grievous burdens and broken the unity of the Church by unheard-of terms of communion, Puritanism has been guilty too, in several thousand of their congregations, in compelling all who would receive communion to confess that they belong to an abstinence society, an anti-slavery society, &c.

If Papists have laid their hand upon the CUP and repelled from it the Laity, to make the doctrine of transubstantiation consistent with itself, we are told that the Sectarians have in the State of New York alone, eight hundred congregations where the CUP that Christ commanded is forbidden, and boiled raisin-water or other wretched drink is substituted! As far as Sectarianism can do it, it is ripening the whole land for Popery.

If Papists have a strange fancy for relics and dead men's bones; the Church of the Puritans in Brooklyn was laid with great ceremony, and the corner-stone by depositing a piece of the Plymouth rock, (they would have shuddered at a fragment from the rock of Calvary) and my own eyes have seen the chair in which "the dairyman's daughter" sat, sickened and died, transported across the wide Atlantic, and held up as high as arms could reach in the Broadway Tabernacle, for the weeping gaze of "all the evangelical denominations." Nay, I made myself a pilgrimage to her tomb in the charming Isle of Wight with a "guide-book" in my hand, saw a volume of thousands of names (including, I observed, that of one of our own Bishops, who is zealous against

* This doctrine, as now held, was unknown to the ancient church, and is to this day unknown to the Eastern. Calvin denied it from the Papists, and in the first place from Augustine of the fifth century. Its birthplace was Persia, in the days of intellectual heathenism.

altar-tombs), and after inserting my own, plucked a sprig of the boxtree which her sainted hands had planted, and which I held a while in as great veneration as the Papists in Rome are said to hold the tail of Balaam's ass.

If Popery has dealt much among the superstitious in dreams, voices, visions, smells, &c., who does not know, that among the ignorant, modern Revivalism has made large capital from these very same impostures as evidences of the Spirit's descent into their hearts? An extensive "awakening" was a few years since carried on among the negroes of Jamaica, in which they were required to dream three times on subjects assigned them, before they could be admitted to communion, and the revival (as all "revivals" depend more on the *music* than the preaching) was greatly promoted by a solemn tune to "the house that Jack built."* Stop the *music*, and you kill any such "excitement" in a week!

If Popery has the faculty of adaptation so that its system sits easily upon her members from the wild enthusiast to the most vicious and profane, so Sectarianism has in its multiplicity of forms and opinions, even to the denial of future punishment, adapted itself completely to all sorts and conditions and opinions of men from the fanatical revivalist and revelationist to the cold socinian and the German Pantheist.

This parallel of abuses and corruptions we might pursue almost without limit.* But to sum up all, both systems, having broken away from the ancient uniformity of creed, the ancient salutary discipline of the Bishops, and the ancient terms of communion, and refusing to abide by the verdict of antiquity, have substituted strange doctrines, a new discipline, and unheard-of terms of communion. Both too have exaggerated even truths into miserable fables. Popery exaggerates the intermediate state into a gross purgatorial fire; the Real Presence in spirit and power in the sacrament into a carnal and local and fleshly presence; respect for the ashes of the dead who sleep in Jesus into a veneration for their bones; the indefectibility of the whole Church into the infallibility of the Roman; the Divinity of Christ into a naked and absolute Divinity not now to be approached but by the mediation of Mary; the humanity of Christ into a subjection to Mary whose behests he must obey; the purity of Mary into her "immaculate conception," &c. &c.; while Puritanism pushes the Divinity of our Lord to the practical exclusion of his Humanity as a man like ourselves, whose life of prayers and fasts and sacraments and sufferings and charities we are bound *to make our own*: or else it presses His humanity to the denial of His Divinity; it magnifies an overruling into a predestinating Providence; the election to privileges into an irreversible election to salvation; a watchful care of the people of God into their nolens-volens "perseverance;" the atonement itself into a harsh, stern commercial transaction between what they style "parties in the Godhead;" the gentle influences of the Spirit into a sudden and irresistible ictus from above; the divine method of patiently wearing out evils and abuses, into violent, spasmodic indiscriminate eradication; the utility of preaching into the almost exclusion of worship; and sins, God can easily forgive, into "the unpardonable sin against the Holy Ghost." I have seen a whole school of boys tortured on this last named engine of revivalism without a man to let us know that such a sin was, in us, well nigh impossible!

Thus do extremes meet. Thus are Popery and Puritanism mysteriously united by some tie through which they seem to act and think and feel together, not unlike the Siamese twins that seem sometimes to be one and sometimes two. How often have we seen Popery and Sectarism combined with Infidels, Agrarians, and selfish Politicians, and profligate and debauched men, against the Church both in England and America. Popery as bitter as Puritanism, and Puritanism as violent as Popery.—O Popery! Popery! It is of thy doing that the bewildered world is doomed to tread this maze of dogmas, before arriving at the ancient fixed goal of truth! If *thou* hadst preserved the breed *intact* as the churches of the East have done; if thou hadst even been content with thy less ancient honors as Umpire in matters of local disagreement; if thou hadst left the Scriptures untainted by the Apocrypha; if thou hadst pinioned thy hand in the fearful hour that it was extended to repel the laity from the cup; if thou hadst bridled thy tongue when thou framedst it to pronounce anathema against the word of God in the hands of the people; if thou hadst stood fast by the ancient terms of communion in the early centuries; if thou hadst been as silent as the ancient fathers are about the worship of Mary and the angels and the saints, and pictures and images and dead men's bones, and about purgatorial fires to *satisfy* justice, and about works of supererogation; if thou hadst left voluntary celibacy with the honors assigned it in Scripture and antiquity; if thou hadst been content that "all generations" should call Mary "Blessed;" if thou hadst left the celibacy of the clergy to the honorable choice of pure and self-denied and heavenly-minded men, as it was left in the days of Jesus and of Paul; if thou hadst taught the ancient doctrine of the Glorious Presence; if thou hadst been satisfied that the whole church should enjoy conjointly, but separately should forfeit, the promise of safe-keeping from the gates of hell; if thou hadst not interpolated the fathers; in a word, if thou hadst adhered to antiquity, the world would have been spared these endless distractions, doubts, and protests. You have so mixed up the worship of Mary and the saints, with the worship of Jesus, that Sectarians by millions, without discriminating, have set the whole system down as an imposture, and denied the Lord who bought them with His blood! You have so abused modern inventions and traditions with those of high antiquity and apostolic dignity, that unless men can see an absolute dogma in Scripture, they reject it, and fill the world with the denial of infant baptism and of other blessed and refreshing truths. Thou hast so perverted, too, the Episcopacy into the Papacy, that men in disgust reject the one as the germ of the other. And thou has so mixed up "works of supererogation" and the merits of "saints" and praying societies in your "Banks of Piety" with the merits of our Only Redeemer, that the whole doctrine of justification by merits other than our own, is ruthlessly despised; and in fine, thou hast so set thine own self-will and "private judgment" against all the doctrines, teachings, and usages of the ancient church, that every Sectarist pleads the example of the Pope in breaking away from unity and from authority! Rome! Rome!

* This account by a Sectarian Missionary in that Island, I can well believe after scenes and songs that I have heard and seen at the South and in camp meetings in our own country. Who has not noticed the similarity between those and the songs of the popular "Negro Minstrels?"

*And we might also say to a blasphemous as well as a ridiculous extent. Let one example suffice for each. The Puritans tore down from the altar *the commandments of God*, and posted in their stead in the Churches of England, the celebrated "*Covenant*;" while a Popish saint, regularly canonized, travestied the Book of Psalms, and applied their majestic worship to the Virgin. The Papists too, have adapted our gorgeous *Te Deum* to the Virgin, as the Puritans did our *Litany* and *Benedicite* to their wars against their king and the abominations of the Episcopal Church. The Papists have a day at Rome in which they gather and kneel around the Pope, their Grand Lama, on his throne and kiss his toe; not long ago the "Presbyter" was compelled to take to task a congregation for "singing to the praise of" *their minister*, just returned from Europe, a *hymn* of fulsome flattery to himself and his *wife* and *children!* Perhaps I should have mentioned as the Popish counterpart to this man-worship, so common in one form or other among sectarians, the custom in old times in Burgundy, of taking the ass (for his kind offices in having borne Mary into Egypt) into the Church, and chanting over him an old Latin hymn, of which I only remember that the chorus begins, "Heigh! ho! my assy!"

Twin-city to Geneva! Is all the fanaticism, false doctrine, heresy, and schism, bewildering and blighting the minds of men this hour, and for centuries past and to come, to be found in thy skirts? And thou, Geneva, exalted to heaven, but thrust down to hell, for the denial of thy Lord, as thou art the child of Rome, art thou the mother in thy turn of this miserable brood of schisms and strifes and sects and horrid and blasphemous opinions that darken and curse the sectarian world? "Come out of her, my people, that ye be not partakers of her plagues!" Drink not the cup that Rome and Geneva drink, lest ye be baptized with their baptism; but go to the pure fountains of antiquity, the self-evidencing sources of an Ancient and Catholic religion!

One of Three Hundred.

[End of Chapter XXVI.]

For the Churchman.

Mr. Editor,—A copy of the "Protestant Churchman" of March 29, having *very accidentally* fallen in my way, my attention was arrested by a communication concerning the General Theological Seminary. To notice the remarks of that correspondent, would be as far from my intention or desire as possible. But in the extract from the "Calendar" I am interested, as it concerns both the Seminary, and a much loved Professor now no more.

"A Student of the Diocese of New York" has seen fit to give his lucubrations to the world, through the "Calendar," as follows:—We all remember one trait of his (Professor Ogilby's) character, which was no less amusing than profitable. The Doctor was celebrated for *talking* in the lecture room, and the students when unprepared to recite *cum otio et dignitate*, were accustomed to take advantage of this amiable weakness of his, and keep him talking till the bell rang. The colloquial phrase among us which expressed this operation, was 'to tap him,' and the means whereby the effect was gained, was to start some erroneous view on a certain primitive heresy, and then ply him with questions as numerous as the flies in Egypt."

Now, Mr. Editor, it is not my purpose to comment on the style of this production, or on the manifest want of a *tolerable* sense of propriety, which is seen in giving to the world that "colloquial phrase." I shall not dwell on the character of mind displayed, when a student, *scarce out of his teens*, speaks of the "amiable *weakness* of his *deceased* Professor. Nor shall I hope to make fully plain the force with which, (suppose the statement of "A Student" be true) the words "whose *glory is in their shame*," come to my mind. What I wish to do, is simply to make a denial of part of the statement.

It is true that the Professor was fond of "talking in the lecture room." It is *perhaps* no less true, that had this "Student" (?) been more attentive to the talking of the Professor, he would have both talked and written less, or at least if his tongue still must wag, we should have with the *sound* more *sense*. That the Professor's talking was *generally* "profitable" too I shall freely grant. Never shall I forget the clearness and precision, with which, in one of his talks "till the bell rung," he traced before a delighted class, the effect which the policy of Gregory VII had on Europe, for four hundred years after his death.

That the "Colloquial Phrase" which the "*Student*" has given to the world, was in use at the Seminary must also be admitted, but never, to my knowledge, in the way he states. Though member of a class which graduated nineteen in number, and well acquainted with all the then members of the Seminary. I can freely say that I never heard the words so used by any member of the Seminary, nor did I at that time suppose that any Student could be guilty of such moral obliquity. The expression was only used, so far as my observation extended, when some discussion had arisen among us, and we had determined to seek from Professor Ogilby a clearing up of the difficulty. It was a "colloquial phrase" intended to be complimentary, and expressive of the certainty we felt, that in going to him we should have our doubts resolved.

It is true that "A Student of the Diocese of New York" in his junior year once asked him, what was "the cause of the Arian tendency of the Ante-Nicene Fathers." This Anachronism was at this time a subject of some remark, but as it was charitably supposed that it was the result rather of stupidity than craft, it was soon forgotten.

It was my privilege, Mr. Editor, during part of my Seminary life, to sit and learn at the feet of the much lamented Ogilby. Never shall I forget the pleasure with which I listened to his teachings, as also to those of the learned divines who filled the other chairs—nor while memory holds her seat shall I forget the warm grasp of hand with which, for the last time, I was bade adieu by him, who now rests from his labors—nor how in both our eyes, tear answering stood to tear, when hearts were too full for utterance. As little shall I forget my feelings when, turning from the ship after the last look was over, the thought filled my mind that the Friend who had been to us both as a Father and an Elder Brother was gone, perhaps for ever, and that with the Friend, the Father, and the Elder Brother had gone also the master hand, which had guided us in the path of knowledge and the way of duty

That those who have listened to his teachings, may emulate his virtues, and attain to some degree of his usefulness, is the earnest prayer of one of his pupils and

An Alumnus of The Gen. Theol. Sem.

For the Churchman.

The Choral Service, and the Church Choir.

The occasion of the funeral solemnities at Trinity church, in honor of Dr. Ogilby, was also the occasion of what may be termed an experiment in regard to the manner of performing the church service.

I am desirous of making this experiment the theme of a few remarks which may possibly be the means of awakening attention to the subject, and perhaps ultimately lead to some valuable results.

And first, I will notice the position of the choir. This was composed of a number of students from the General Theological Seminary, who alone and unaided by any other vocal talent performed the whole of that part of the service which is appointed to be "*said or sung*." They were placed according to the custom of cathedrals, in the body of the church, directly in front of, and contiguous to, the chancel rail.

They were also ranged antiphonally, i. e.; in two divisions facing each other, so that an unobstructed view of the chancel could still be obtained from the body of the church. Their position could not have been less than 150 feet from the organ.

Therefore the sound of the organ had to traverse the whole of this distance before it could reach the choir; in fact I am not quite certain that it would not have to strike against the altar screen and be thrown back again to the choir, thus increasing the distance to 200 or 250 feet. Besides this, the sound of the voices in the choir, had of course to pass over the same distance before it could reach the ears of the organist; so that it may easily be imagined that there would be some serious difficulties in the way of performing the service with that nicety and precision which usually characterize the performances in Trinity church.

Were the choir permanently placed near the chancel, (which is to be desired,) the organ would have to be removed from its present position, or which would be better, another organ could be erected in the room north of the chancel, or in the north aisle close to the chancel.

Such an arrangement could easily be made, and would reflect great credit upon the authorities of Trinity parish, and also do more for the cause of congregational singing, than has been done during the last twenty years by the united efforts of all the popular singing class teachers, (and their name is legion,) in this country.

Notwithstanding the above-mentioned difficulties, (which were considerably increased by the want of rehearsal,) the general effect of the performance was highly gratifying to the writer of these remarks, and not only to him, but also to many others who were present on the occasion. The whole space of that noble edifice, from the pavement to the roof, and from the organ loft to the altar, seemed to be completely filled with one vast body of sound, of which the voices were the prominent feature. Indeed, the organ might have been rather louder without injuring the general effect, although the organist would probably have been prevented from hearing the voices, on account of his own proximity to the instrument.

The faults to be noticed were, firstly, the want of boys' voices, whose presence would have rendered the effect less dull and monotonous, and imparted a clearness and distinctness to the melody, which would have enabled the organist to accompany them more promptly, and would also have been the means of inducing the congregation to join with the choir, in the Psalter, and in the burial Psalm.

Secondly. The range, or compass of the chants. These were transposed to accommodate the men's voices, and the effect of this transposition was to detract from the energy and grandeur which so eminently characterise that particular chant chosen for the Psalter and canticles.

In regard to the chanting of the Psalm in the Burial service, it must be conceded, that although the chant was transposed at least one tone lower, yet owing to the length of the Psalm, and the want of a more *positive organ*, the singers were unable to maintain their pitch, notwithstanding that the highest chanting note was on A, second space. The addition of boys' voices would have prevented this fault, to a very great extent.

In conclusion, let me suggest that the obstacles in the way of introducing the choral service in Trinity church are very few and insignificant compared with the arguments in its favor, and the means which are in the possession of the church authorities. With a noble church edifice, abundance of space, a well-trained choir, and an organist of whom the church may justly be proud, and more than all, the requisite funds for such an undertaking, there is nothing left to be desired but the will to carry it into successful operation. May the time quickly come! Ex.

For the Churchman.

Lent Readings.

IV.

Let praise, though heard without unkindness, resentment, or scorn, mortify my unworthiness into humility. Slimy worms shall crawl and feed on this carcass; it shall moulder into ashes: O! may it flourish in the vigor and glory of the resurrection with thee, thou "altogether lovely and chief among myriads." Descending from Thee, reflecting Thy light, grace in an earthen vessel, treasure of a responsible stewardship, shall the tenure of his little talent make the vassal rebellious? Isaiah's grass and its flower are man and his genius: brief as the life of a convolvulus, this carnal glory in a morning dies. My God! inexhaustible spring of grace, unquenchable flame of knowledge, hallow with unction of spiritual fire these gifts of Thy trust; let them not be perverted to evil, or buried in indolence, or wasted upon self. Nothing immortal is conceived or begotten unless the Holy Ghost overshadow the womb of thought. The dove of grace must rest upon the body of our baptized labors.

What are the smiles of men, if Thou canst look up and see the smile of Christ? Applause, warm human breath, may cool, changing into frozen disapprobation; as fable paints a troglodyte satyr expelling double breath'd man from his cave The lips which bless may curse the image of God. The tongues which chant Messiah's triumphant hosanna, in five days yell the murderous: "crucify Him!" A populace and a single bosom is a sea; now calm, smooth as a mirror, bright as silver burnished with sunlight; presently, a wind has blown its fickle waters into tumultuous billows—wo to the bark that trusts itself from port without a helm and ballast! * * * Selfishness is a demon which humility shall displace.

It was "the man of my peace"—mine own familiar friend, in whom I trusted, that ate at my table—who lifted his heel against me; as a thankless steed, caressed by my hand and pampered at my manger, kicking his fond master; or as Judas, at my side, eating from my dish, then selling me for lucre; the traitor's signal—a perfidious kiss. If to David of Ephrata the sheepcote was happier than the palace, and the pastoral crook safer than the regal sceptre, when Ahitophel, chief counsellor and prime minister, became prince among Absalom's conspirators; so was the majesty of hallowed Paul's apostolate sullied by the calumny of false, Judaic doctors—the angel to the painim compelled to glory in self-vindication, to his own proselytes of Corinth, who "ought to have commended" their spiritual sire. A flock joined blindly with disguised wolves, murmuring at the pastoral, true control. * * * Messiah declared to his school that they should nourish their souls by eating His flesh.—To the appetite of unbelief it was an indigestible dogma. They had fed on the quibbles of Karaites and the cates of traditions until they suffered a dyspepsia of faith. From that time many of His disciples apostatized and walked with Him no more. He beheld the desertion, and turning to the first elect and confidential twelve, said: *will ye also go away?* O! Thou pierced and marred, betrayed and slandered Saviour! this was an interrogation to melt the granite of an atheist's obduracy. If eyes were adamant, whose would not be dissolved in tears at such affecting passion from Thy trembling lips? "Will ye also go away?"—*Lord, to whom shall we go? Thou hast the words of eternal life.* Aial.

New York, April '51.

THE CHURCHMAN.

NEW-YORK, SATURDAY, APRIL 19, 1851.

NOTICE.

The 21st volume commenced on the 1st March ultimo. Subscriber in arrears are requested to transmit their subscriptions without delay, especially those whose bills have been received.

New York, March 15, 1851.

Easter.

It depends much upon the manner in which the preceding Lent has been passed, whether our rejoicing on the Queen of Festivals is cordial, well-founded and acceptable. If our repentance has been hearty, our self-examination faithful, our prayers constant and fervent, our attendance in God's house regular and devout, the reading of His Holy Word reverent and frequent—if the acts of mortification and self-discipline have tamed the lusts of the flesh, and subdued the disorderly affections and unruly desires of the soul—then may we trust that our observance has not been in vain. And especially,—if the contemplation of the Crucifixion of our Lord has filled the heart with unfeigned anguish and deep penitence, and the spectacle of the closed and guarded tomb, has shut out from the heart the vain thoughts, and empty shows, and delusive phantoms of the world, its vices and pleasures, and led us to pray with solemn and chastened supplication that being baptized into Christ we may mortify all worldly and carnal affections, and pass through the grave and gate of death unto a joyful resurrection—shall we celebrate with joyous hearts and a realizing sense of gratitude the glorious Resurrection of the Lord of life and glory, and raise our voices high in the jubilant acclaim—"Christ being raised from the dead, dieth no more, death hath no more dominion over Him."

But these emotions cannot be felt with a heart unsanctified and unrenewed, however strict the external discipline observed, or the outward devotion exhibited. Men may feel joy that the gloom and heaviness of Lent's sacred season are over, that their consciences are relieved from the abstinence and fasting required by the Church, and from the self-restraint which is felt in the soul, however imperfectly carried out in practice. It is forgotten that the festival is a holy one; that its joys are spiritual and not carnal; that the most acceptable offering to God of praise and gratitude is the offer of one's-self, soul and body, to His "reasonable service." They are pleased with the spirited chant, the psalmist's joyful ascriptions of homage and praise, the ringing melody of psalms and hymns, the eloquence of the preacher declaring the mighty works and glorious effects of the Resurrection of the Son of God. These, however, are not the only feelings that should possess the heart. They may be high wrought, yet fleeting in duration, and unproductive of any good fruit. Such was the self-styled "goodness" condemned by the prophet Hosea, because it was as "the morning cloud and early dew."

The evil effects of the popular religion of the day, are in nothing more clearly evidenced, than in this substitution of feelings and emotions for works of love and deeds of obedience. A few tears shed on hearing an eloquent and pathetic discourse are regarded as virtually an expiation for sins of the most grievous character; or, more precisely, as entitling him who sheds them to an efficacious share in the benefits obtained by the Passion and death of the Blessed Redeemer. An easy way indeed to obtain eternal life, to neglect the steep and thorny and painful road which the Saviour has prescribed, and to pursue a devious path which fancy and inclination dictate, watered here and there by a few tears of penitence and sorrow. Here truly the devices of man are foolishness with God. Because man neglects the means which God has prescribed for the attainment of salvation, we are therefore to believe that they are inadequate to any efficacious result. Our Lord declares that "he that believeth and is baptizshall be saved," but one wise above that which is written sees no benefit in an "outward form," as he impiously styles it; and thereupon, baptism we are told, even by men within the Church and in the garb of her ministers, is not generally necessary to salvation, or otherwise the salvation of this individual would be rendered precarious. Or if he be baptized and have renewed his vows in youth in the ordinance of Confirmation, he neglects the reception of the Holy Eucharist, and it is to be feared incurs the malediction of the Lord—"ye have no life in you;" but he replies that he has no faith in "a religion of Sacraments" because he can obtain the same benefits by prayer, and reading the Bible, and hearing sermons. In the plentitude of his delusion he goes on from year to year, substituting his wayward will for the revealed will of God He audaciously substitutes his self-invented worship for the devout reception of that life-giving bread and soul-cleansing stream which the Lord provides, and yet plumes himself upon his devotion and excellence. These are some of the phases in which modern unbelief and disobedience manifest themselves, and yet those who exhibit them talk of the benefits obtained by the death and resurrection of Him whose name they bear, and confidently expect to obtain through Him a happy and glorious resurrection at the last day.

There are many other modes of disobedience and delusion, which strike the soul of the observer with alarm and dismay, but have become so inwrought in their unhappy victims, that they defy all attempts to bring them to a better mind. Devout and conscientious obedience they style "legality;" a rigid observance of the rites and ceremonies ordained by the Church is nick named "formalism;" with more than Pharisaical arrogance they read the hearts of men, and anticipate the infallible judgments of the most High. Now it is true that obedience may be rendered, and the public worship of the sanctuary observed in a legal and formal manner, and from a spirit and motives wholly at variance with the freedom and illumination of soul which the Gospel bestows upon those who receive it rightly. It is very requisite, therefore, to warn the Church's children against these dangers, and to teach them what principles and motives should guide them in the performance of their duty. But to denounce the conscientious observance of the commandments of God, the precepts of Christ, and the ordinances of His Church, in the manner of a certain class of religionists, and to decry the daily service and the frequent administration of the Eucharist, as though men could too often worship God in the House He has accepted for His special service, or could be too strict in the duties enjoined upon them in His revealed Word, or could be nourished too often to their soul's health by the Sacramental Body and Blood of His dear Son, is the extreme of theological ignorance and fanaticism.

Those who would attain to the resurrection of the just, must "beware lest they, being led astray by the error of the wicked, fall from their own steadfastness." If the holy season through which we have just passed has produced the happy effects which the Church contemplates, there will be a sensible improvement in the life, conduct, and character. The examination of the state of the soul, the striving against the besetting sins, the cultivation of holy and devout affections, the contrition for past sins whether of commission or omission, of wilfulness or negligence, the earnest resolutions to forsake and renounce them for the time to come, the repression of evil thoughts, passions and desires, and the cherishing of Christian graces and virtues, which have been commenced in the penitential exercises of the forty days, will be continued and carried on through the whole life.

Easter teaches us not only to commemorate our Lord's resurrection, but to look forward to our own. There are two classes who shall hear the voice of the Son of God and come forth; there are two classes who shall give an account of the things done in the body; those who have *lived* a life of faith in the Son of God, and those who have *denied* Him either in possession or in practice. Both shall plead before his dread tribunal—the one shall be absolved and justified; the other condemned and rejected. May we stand at the right hand of the Son of God on that day, being through His mercy "found without spot and blameless."

Lenten Lectures at St. Paul's.

On Wednesday evening, the 9th ult., the sixth of the course of Lenten lectures was delivered by the Rev. Mr. Weston, on the words: "Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God?" (Joel 1: 14.) The lecturer began by enumerating the various kinds of sacrifices and offerings ordained by Divine authority in the Jewish church; showing how they were to them as sacraments to us, appointed means of the presence of Christ among them. When these were interrupted or neglected, God punished them by smiting their corn, and wine, and oil, and flocks, those possessions of which they should have made their offerings; and amid all the prophet's lamentations over the ravages of famine, pestilence and other calamities, what weighs most heavily upon his heart, and what he most longs to see restored, is the ability to make once more a meat offering and a drink offering unto the Lord his God. All the weeping, and mourning, and repentance, and humiliation, were to prepare the people for a return of their spiritual privileges, to make their hearts ready to renew their spiritual feasts before the Lord. These sacrifices all drew their efficacy from the great sacrifice of Christ on Calvary, whose cleansing power reaches back to the fall, as it reaches forward to eternity; and as the penitence to which Joel exhorted the Jews was to prepare them for the return of their sacrifices, so that which the Church now calls on us to practice, is to prepare us to return, with pure and faithful hearts, to the celebration of our sacrifice, the feast of the Holy Eucharist. The lecturer then went on to show the benefits of frequent communion, and the rewards of penitence in the increase of all those godly virtues and heavenly dispositions which make us worthy partakers thereof. That blessed sacrament places before us, by the most vivid representation, the great sacrifice of Christ; and does most emphatically and really show forth the Lord's death until He come. It is the bond of communion with millions on earth who will join with us in the same great feast at the same moment—and it binds us in one body with the millions who have gone before us, who have knelt at the same altars, and drank of the same cup, and now sleep in Hope. It carries us back by a chain unbroken, age after age, every link bright with burning faith, until it binds us at last to the Cross on Calvary. It is an incontrovertible *proof* of the great fact it was ordained to commemorate. There must have been such a sacrifice, or there never could have been such a sacrament. The broken bread represents the body bruised and broken for us; the wine from the crushed grape, represents the blood flowing forth for our salvation. This Sacrifice of Christ is the foundation of all our hopes. This is the great central truth of all Christianity. In this Sacrament, it is no dreamy unreality—it is *put before us* as a great certainty. We see the darkness, we feel the earthquake. we start as we meet the sheeted dead gliding along the streets, we behold the gazing crowd, we hear the strong cry, "My God, my God, why hast thou forsaken me?" If we give up this Sacrament, we should lose all this. The memorial of it would fade from among men. Besides, another of its benefits was the pardon and remission of sins, therein conveyed to the worthy partaker. Baptism was the main channel whereby remission was conveyed: "One Baptism for the remission of sins." Baptism places us in a Covenant relation with God, the blessings of which we forfeit, if we break our part of the Covenant—as every man needs must, from the frailty of human nature. The Eucharist was the means appointed for repairing these breaches and injuries, and restoring us to the full enjoyment of the blessings covenanted in Baptism. By Baptism we are made sons. In the Eucharist we are like penitent returned prodigals, for whom the fatted calf is slain. The Penitent cannot drink without remission; for by that means their souls are washed through His most precious blood. The lecturer compared the grace of the Holy Eucharist in sustaining the soul, to the uses of bread in sustaining the body; and explained the real presence in the Eucharist as not corporeal, but like the presence of the sun by its light and heat, while the orb was still in Heaven. Other means of grace were not excluded, but *included* in the Holy Eucharist. O that the eye of faith could be given us to see this Sacrament luminous with the Divine presence! Was God with Moses in the burning Bush, and on Sinai.—with Israel in the pillar of cloud and of fire, in the Shechinah in the Tabernacle and Temple, in the sparkling jewels of Urim and Thummim, with the prophet on Mount Carmel,—and have *we lost* all these in the *New* Dispensation? If those were but types and shadows, and types and shadows have passed away, where is, to us, the substance they typified? Finally, this Blessed Eucharist was to us the pledge and assurance of everlasting life, both to body and soul. "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day." Then we shall receive that life which shall make us like him in his glorious Body—by virtue of that union with his Body which is consummated in the Holy Eucharist here. What reward then shall we give unto the Lord for all these benefits that he hath done unto us? Let each one say, with the royal Psalmist: "I will receive the Cup of Salvation, and call upon the name of the Lord."

New York Ecclesiological Society.

The regular Quarterly meeting of the Society was holden in St. Paul's Sunday School Room, on the evening of Monday the 7th of April; the Rev. Dr. McVickar, President of the Society, being in the chair.

The minutes of the last meeting were read and approved.

The Quarterly report of the Committe was then read by the Rev. Mr. Elmendorf. Besides the usual matters, it announced the election of Mr. Wm. H. Walter as a member of the Society, and that of the Rev. Solon W. Manney, of Milwaukie, Ill., as a life-member. The Committee have confided to one of their number the supervision of the manufacture of Church Plate; and all orders sent to him in that line, can be executed more economically, as well as more correctly than in any other mode short of importation from England. They have taken measures to procure a large accession to their stock of designs from the Society in England. The Committee have determined to issue a Report, to be the first of an Annual Series and which will contain an address from the President, as well as a variety of other matter. They proposed a number of alterations in the laws, and requested the action of the Society thereon. They also announced that Mr. Charles Congdon had been added to the Committee.

On motion, the new members were confirmed.

An original paper was then read by Mr. George L. Duykinck, on *The Plastic nature of Pointed Architecture*. Mr. Duykinck began by alluding to the vivid and yet varied impression produced upon the tourist in Europe, by beholding such an infinite variety of detail and general expression in carrying out the same fundamental ideas which are embodied in every cathedral. One after another is passed in review, yet so distinct and peculiar in the character of each, that one could no more confound Westminster and Yorkminster, or Exeter and Salisbury, or Winchester and Gloucester, than we could mistake Napoleon Bonaparte and George Washington. Whence was all this variety? from whim, love of novelty, the trafficking spirit of composition? The reason was the same as that which caused the difference between Hamlet and Macbeth, Lear and Othello; the Fairy Queen and Paradise Lost. *Men of mind* were at work, whose genius was not exhausted by a single effort: uniting great originality, with great patience and enduring labor, and a thorough systematic education in their art. The sculpture of the Middle Ages would alone afford material for a volume, which had yet to be written. It had a distinct character of its own, tending to spiritualize not sensualize the feelings. It rose far above the sensual graces of nudity, such as the heathen Venus, to the perfect expression of Christian purity, as in Her, who was "Blessed among women." The endless variety of pointed architecture was not only seen in the difference of building from building, but in rich profusion in the different parts of the same edifice. Nor was it only in cathedrals and great churches, but even the smallest and humblest had also their share. The reason of this was that machinery was not yet invented. The endless forms were all to be cut honestly in stone; not moulded in plaster; and the workman relieved the monotony of his labor by varying it according to his fancy. This brought out the creative faculty of the soul, gave lightness and strength to the arm, and stamped a living character on the result, which no tame copying can ever reach. Notwithstanding the lavish outlay of funds, yet there was a woful falling short of the ancient models, in our modern attempts. What was the reason of this? It was because *copying*, not *creating*, was the order of the day. Careless of the immense difference between stone and painted pine—(even although *sanded*,) we had copied old buildings in dwarfed proportions, and now, in search of originality, had begun to select different scraps from various old buildings, and so combine them to form a new design. This was but eclecticism, and eclecticism had never produced genius, nor been produced by it. What should we say of a sculptor who borrowed the nose of his Ideal from one antique cast, the brow from a second, the mouth from a third? What better was it to be always taking scraps from Mr. Pugin's quartos? All these must be studied, of course, with much else. But it would be of little use to read, mark and learn, if we did not *inwardly digest*. *Nationality* was to be sought—not a mere reproduction of English ideas. The living American Church must have her own American characteristics, to distinguish her architecture; and these peculiarities should be founded on the actual differences existing between the nations and countries. The only scope for such variations would, of course, be merely in detail; but though small, they would not be *trifling*, if they embodied the principle. A number of points was then suggested, where there might be an opportunity to introduce the principle advocated, such as foliage. where the oak might be largely replaced by the Maple, Elm, Locust, and other more American trees; the corn and cotton plants, also, as well as others, might be introduced in particular sections of the country. The use of symbols, the Mitre and the Crown, armorial bearings, &c., was also enlarged on. Special occurrences, of importance in the history of a Parish might be embodied, and the carved heads on corbels and door jambs might be made historical, The whole subject of memorials of the dead admitted of vast change for the better among us, and would furnish rich materials, not only for adorning and enriching churches by monuments, windows, inscriptions, &c., but for developing and strengthening that individuality of churches which would most surely enchain the affections and promote originality of design. The subject of Rood-screens was adverted to, with notices of the objections to that arrangement, as carried out on the Continent. Representations of the Crucifixion were treated of in the same connexion. The adaptation of ancient seats to modern ideas of convenience was recommended, and the least objectionable construction of galleries, where they were held to be indispensable for the accommodation of the Congregation. Sunday School rooms, pulpits, iron-work, gas-lights, mosaics and frescoes, altar-hangings, &c., were all passed in review. The Paper concluded with an earnest and glowing anticipation of the triumphs yet to be accomplished in the further advance of Christian Art—especially in our land.

On motion, the Thanks of the Society were returned to Mr. Duykinck for his interesting Paper, and a copy was requested for future use.

Mr. Congdon was requested to read a paper before the next Quarterly meeting, on the subject of Orientation.

Mr. Upjohn was requested to favor the society, at the Annual meeting in May, with the results of his Ecclesiological Observations during his recent tour in Europe.

The proposed alterations in the Laws were then discussed at considerable length, and with sundry amendments, were passed.

Several letters were read; among which was one from Mr. Butterfield (one of the highest names among living English Architects,) to a member of the Committee, in which he expressed some very interesting views as to the use of *brick* for Church Architecture in cities.

Hackett's Epitaphs, a rare and curious work, in two volumes 12mo., was presented to the society by Mr. E. M. Peck, of the General Theological Seminary; and the thanks of the society were returned.

After some interesting conversational remarks on the use of color, and the relations of the primary colors, as learned from the spectrum, the usual concluding Prayers were said by the President, and the society adjourned.

Foreign Intelligence.

The *Africa* arrived at this port on Thursday morning the 10th instant, after a passage of less than 12 days.

The Archbishop of Paris has published an *ordonnance*, censuring the Bishop of Chartres for his "contempt of hierarchical order in *formally ordering* his letter to be published in the public journals," and because "if it were permitted each Bishop to intermeddle in the internal administration of other Dioceses, and by documents published in those Dioceses to censure measures of pure discipline, Episcopal authority would be annihilated, the bonds of obedience dissolved, and the Government of the Church rendered impossible;" and for his contempt of jurisdictional authority and forgetfulness of the dignity of the Metropolitan—and refers the said letter to the Provincial Council of Paris, to be held this year.

In the Assembly, the "Committee of Departmental and Municipal Administration" have voted that the law of May 31, restraining the right of suffrage, does not apply to *municipal* elections, and that a special law should be passed to define the right of suffrage. If confirmed by the Assembly, it will probably lead to the repeal of the Act of May 31st.

It turns out that the proposition of Prussia is to reduce the Executive power to *five* votes instead of enlarging it to 17, of which two are to be permanent (Austria and Prussia) and three temporary. It is thought that this strange proposal will lead to the immediate dissolution of the Dresden Conference.

It is said the Pope and Cardinals were highly elated at the downfall of the Russell Cabinet, but have been again "thrown into despair" at their restoration to power, and the large majority on the Anti-Papal bill. No doubt some uneasiness is felt on the subject, which affords a fine opportunity of embellishment to letter-writers.

The Russian Government have decided that the Thousandth Anniversary of the Empire, dated from 852, shall be celebrated next year in all the cities and large towns of the European and Asiatic provinces.

The debate on the *Ecclesiastical Titles Bill*, was concluded on Tuesday night. Mr. Gladstone made a forcible speech against it both on the principle and the details. He contended for full liberty in spiritual matters, both for the Church and all dissenting bodies. He very ably exposed the fallacies and inconsistencies of the law advisers of the crown, and showed from a careful historical analysis, that the appointment of Vicars Apostolic rendered the Roman Catholics more in subjection to the Pope, than Diocesan Bishops. The vote on the 2nd reading was: For the bill, 438; against it, 95. Majority, 343.

The Morning Herald analyses the vote as follows:—

AYES.	
Stanleyites,	220
Peelites,	27
Whigs,	191
	438
NOES.	
Roman Catholics,	35
Peelites,	12
Protectionists,	6
Whigs and Radicals,	42
	95

It is impossible to anticipate what changes will be wrought in the bill in Committee.

THE CONSECRATION OF THE BISHOP OF NOVA SCOTIA, Dr. Binney, was performed in the Chapel of Lambeth Palace, on Tuesday, March 25, by the Archbishop of Canterbury, assisted by the Bishops of London, Chichester, and Oxford. There was no chanting or singing of any part of the service, except the Psalms in metre. The consecration sermon was preached by the Rev. Dr. Gouldburn. The whole services occupied above two hours and a half.

The Archbishop has returned a reply to an address presented by Lord Ashley and 239,859 other persons, claiming to be clerical and lay members of the Church of England. His Grace cordially approves of the Address, and says, "It is certain *that the principles, which have been loudly maintained and zealously propagated under the equivocal title of Church principles*, have a tendency to lead those who embrace them to reconciliation with the Church of Rome as the Church in which those principles are most perfectly carried out and established." This assertion shows the Archbishop to be a worthy successor of Grindal and Abbott. The encouragement they afforded the Puritans, led to the temporary overthrow of the Church. We pray the same result may not happen now.

The case of Miss Talbot has been elaborately argued before the Lord Chancellor, who stated that in a letter to him, the lady had expressed a wish to leave the Convent, and that he should order her to be removed. The Roman Catholic Bishop of Clifton had asserted in a letter, that she was admitted as a postulant, which some Roman Catholic members in the House of Commons have shown not to be true. The same thing was asserted by the Superior of the Convent. Mr. Fagan tried to reconcile the statements by saying that she was received as a postulant *without going through the forms*; and therefore that the Bishop was correct in saying she was, and Miss Talbot in saying she was not, a postulant. Mr. F. is an Irish member.

The appeal by the Rev. H. F. Beckett, to the Archbishop of York, from the revocation of his license as Curate of St. Saviour's, Leeds, by the Bishop of Ripon, will not be proceeded with, says the *Leeds Intelligencer*, on the ground of an informality in the latter document. His Grace has therefore quashed the revocation.

The Rev. W. J. Bennett delivered his farewell Sermon to an immense congregation at St. Barnabas' Church on Sunday evening, the 23d ultimo. The formal act of resignation, was to be consummated on the 25th. The Hon and Rev. Mr. Liddell, the successor to Mr. B, was to read himself in at St. Paul's the next Sunday morning. It was reported that some alterations were to be made in St. Barnabas, but this Mr. Bennett has denied. A meeting of the congregation, in number of several hundreds, was held on Monday evening, Sir John Harrington, one of the Churchwardens, in the chair. A protest was adopted against the action of the Bishop, as unprecedented, illegal, and arbitrary.

Sir B. Hall, of anti-Bishop notriety, has been addressing a long letter to the Bishop of London, about certain "Puseyite forms and prayers" carried on in Wells Street Chapel. The Bishop's answer informs him that as he had thought proper to impugn his veracity in the last session of Parliament, he declines making any communication to him on the subject of his letter.

IRELAND.—Sunday last was fixed upon for a national collection on behalf of the proposed new Roman Catholic University, simultaneously throughout the country. A damper, however, was thrown upon the proceeding, by the publication, in the *Freeman's Journal*, of a note from the Roman Catholic Archbishop Murray, to the Rev. Dr. Ennis, the parish priest of Booterstown, and who acted as Dr. Murray's agent at Rome, pending the negotiations on the Government Colleges question, denying that he had given "any orders whatever on the subject." In a subsequent letter to his Archdeacon, the Archbishop throws more cold water on the project. He writes:—

"I quite applaud the zeal of those who have the means of giving effect to their charitable wishes, and who voluntarily subscribe, in the hope of obtaining the establishment of an institution so useful. But, in the present impoverished condition of our city, while our charitable institutions of prime necessity are, as you well know, languishing for want of adequate support, while the very rent which is due for your parochial house has not, I am told, from the decayed state of the parish, been fully collected, I could not bring myself to call on the poor laborer, and the struggling shop-keeper for a collection at their entrance into their place of worship for the establishment of an institution, which many think of doubtful possibility, and which, if attainable, ought they think, to be procured by other means. I would much prefer that those in this parish who wish to subscribe for the above purpose would have the kindness to deposit their contributions with you; and that the door collection should go on as usual for the church purposes for which it was established. Every parish priest, however, keeping in view the state of his parish, will act in this case as his judgment will direct."

The *Tablet* is much put out by this evidence of disunion amongst the members of the Roman Catholic Bishops on so important a subject as education, and lachrymosely asks, what is a public writer to do under such circumstances?

"To exhort his readers in this diocese at least, to believe the words of the Synod, and to be zealous in carrying out the Papal rescript, is evidently to run counter to the wishes of the Archbishop. It is obvious—if there be meaning in words — that the spiritual head wishes the poor not to give; does not encourage the rich to give; does not think the University a fit object of charity; believes it to be unattainable, and, if attainable, thinks it should be "procured" by other means than a subscription. This is a matter which concerns the whole island, and in the next county things are different. So that we have Bishop against Bishop; not the slightest semblance of unanimity; spiritual influences and authority all pulling in different directions. To a plain man, who wishes to follow "the old usage of deferring to episcopal guidance," this is sufficient perplexity. However, the state of things we have described is either right or wrong. If right, it should continue. If wrong, there should be a remedy. If there be a remedy, whence can it come but from Rome?"—*Guardian*.

The opposition evinced by Dr. Murray, the Roman Catholic Archbishop of Dublin, to the new Roman Catholic University, has called forth a rejoinder from Dr. Cullen the [titular] Primate. The insinuations embodied in the subjoined passage, are too obvious to be mistaken. The closing of the doors of the Dublin Chapels against the national collection, by "certain high authorities," could not be well overlooked by the "head of the Irish Church"[?]:—

"There are perhaps some good men keeping back through timidity, or because they are influenced by certain high authorities. I say nothing of them, for they will soon yield to reason and the impulse of charity, and come forward generously; but I regret to add that avarice or a carelessness for religion, may prevent a few others from joining in the good work. However, we are not to be surprised that there should be in a large community, men swayed by such vices, and indifferent or hostile to the progress of every good undertaking. There are, and there will be, always, such men among the frail children of Adam."—*Guardian*.

CAPE OF GOOD HOPE.—The Guardian gives an interesting extract of a letter from the Bishop of the Diocese.

"The Caffres have not yet come into the colony in any great numbers, but they are looked for daily. The frontier farmers have driven their flocks and herds into the interior, where they are perishing for want of sustenance. The Archdeacon (Merriman) arrived in Graham's Town on Christmas Eve, the very day the war broke out. He had walked eight hundred miles in six weeks, and for the last three weeks had been almost within a stone's throw of the border. He writes calmly; but the Graham's town people seem to expect instantaneous destruction. They have no troops to protect them, but a great portion of the people had flocked in, and there are arms and ammunition for all. Several of the clergy are in imminent danger. On the Sunday previous to our hearing news of the war, I preached strongly on the subject of the judgments of God on sinful nations, and warned our people that the hand of God was upon us for our sins. On the Wednesday following the fearful news arrived. On Thursday I held a Synod of the clergy, summoned some days before. We agreed that I should appoint a day of humiliation before God, with prayer and fasting, and prepare a special service for the occasion. I am fully convinced that we are suffering God's judgment for our sins, especially during the last two years; nothing could have been more wickedly rebellious than the spirit of the people during that period."

We take much pleasure in transferring to our columns this eloquent tribute under a well known signature in the *Banner of the Cross*.

The Rev. Dr. Jarvis.

Scarcely has the grave closed over the remains of the beloved Ogilby, when the Church is called to renew her grief by the grave of the venerable Dr. Jarvis. It was a great thing to possess, in two men, such treasures of learning, enforced by the highest principles, and adorned by every Christian grace. How mysterious the Providence, which, within two months, withdrew them both from among us! What riches must be His, who can spare from His Church, such men! Truly, He is a God that hideth Himself.

Dr. Jarvis *seemed* to be among our oldest Presbyters. The son of the venerable Bishop of Connecticut; admitted early to Holy Orders; the companion and assistant of his father even before he was ordained; and, ever since, the companion and assistant of older men, he seemed to us all much older than sixty-five. There was in him a gravity of person, a solemnity of manner, and a fulness of wisdom, that sustained this impression. The present writer undertakes no detail of the useful and honorable life of Dr. Jarvis. His acquaintance with him was through a period of more than thirty years. It was his privilege to be his pupil; and the debt of love, contracted then, could never be repaid. Dr. Jarvis was then Rector of St. Michael's Church, Bloomingdale; and the very model of a country parson. He became one of the four professors in the General Theological Seminary; and none who sat at his feet, as pupils, will ever cease to remember, with grateful pleasure, the fulness and accuracy of the scholar, the assiduity and suggestiveness of the teacher, the blandness and dignity of the gentleman. Brought up among books, and living in the atmosphere of his large and well selected library, it was his delight to pour, from his own fulness, into the minds of the young. And, those whom he taught, as pupils, he conciliated as friends. Dr. Jarvis has held some of the highest places in the Church. In the General Convention, he always exercised a wide and wholesome influence. At the instance of that body, he undertook to prepare a History of the Church; and had published two volumes, and made extensive preparations for the remainder of the work, when he was called to his rest. To the whole Church, it is an irretrievable disappointment. It may be doubted, if he has left one, so well qualified for that high and responsible enterprise. But it is not for us to doubt or to distrust, when God has spoken. Let us rather thank Him, that He has lent us, so long, the talents, the wisdom, the learning, the courtesy, the dignity, the purity, the piety, which must ever consecrate, to all who knew him, the memory of Dr. Jarvis. The present writer has known him as few knew him, and loved him even better than he knew him. Kindly will he cherish his memory. Humbly will he emulate his excellence. Fervently will he pray that he may follow him, as he was the follower of Christ. "Precious, in the sight of the Lord, is the death of His saints." G. W. D.

We have been requested to publish the following circular, which we do with the hope that it may meet the attention it deserves. The object is a highly laudable one, and duly carried out, will prove profitable for the correct understanding of the Scriptures, and a defence against the assaults of Sceptics and Infidels. Mr. Grigg's address is No. 65 East Broadway, where donations in support of the enterprise may be addressed.

PERPETUAL LECTURESHIP OF THE CHURCH OF THE HOLY PROPHETS.

In connexion with the plan of delivering a series of discourses on the Apocalypse, which were commenced in Constitution Hall, Broadway, but are now resumed at a more eligible place, named below:

It is proposed to establish a PERPETUAL Lectureship in this city, in the New York Society Library Room, corner of Leonard street and Broadway, on Sunday evenings, 7½,—seats free,—by an Episcopal Presbyter of this City, who will be aided by his clerical brethren, from time to time, in promoting the object. From the multiplicity of sacred topics,—necessarily occupying the attention of the various Pulpits of our city,— the propriety will be perceived of having some particular location where the instructions herein proposed should be particularly rendered. The permanent location of this parish is intended to be in the neighborhood of Canal-street and Broadway, where an Episcopal Church is confessedly known to be much wanted.

The main desire of the Lectureship is:

1. An explication of difficult passages of the Scriptures, such as afford a subject of cavil to the unbeliever and Rationalist, and of perplexity to the sincere inquirer after truth.

2. An investigation of the miracles recorded in Scripture. The fulfilment of Prophecy, including the Apocalypse of St. John, which has been in a course of delivery; the elucidation and illustration of our Lord's Parables, together with an explanation of any seeming contradictions or incongruities which may appear in the sacred volume.

3. An explanation of the word of God generally, by the aid of all that scientific, historical, or other discoveries, have recently afforded in its behalf.

The religious world has of late been so much absorbed with other topics, that it is believed many of the above interesting subjects have been somewhat neglected. In our city, the minds of the young are peculiarly exposed to the baneful influence of modern philosophy and vain deceit, and oppositions of science falsely so-called. The present effort is designed to counteract the subtle influence of modern infidelity, and to afford matter of devout and interesting contemplation to the pious biblical student.

A good choir is engaged to conduct the music of the services. A collection will be taken up on each occasion of divine worship, and subscriptions are respectfully solicited, to aid us in our expenses; and we earnestly hope that our friends who worship with us will not fail to obey the Apostolic rule,—to bestow upon us liberally after their ability. Young men are especially invited to attend.

THOMAS PLATT ROGERS, } Wardens.
JONATHAN W. SWIFT, }

☞ Contributions to the Lecturer of the Holy Prophets are solicited to be sent to P. J. Forbes, Secretary of Vestry, and Librarian of the New York Society Library.

We recommend the fore-mentioned object.

REV. F. S. HAWKS, D. D.
" F. VINTON, D. D.
" J. F. SCHRŒDER, D. D.

PORTRAITS OF THE BISHOPS.—The third number of this well-executed work of art has been just published. It contains the portraits of Bps. Smith of Kentucky, McIlvaine of Ohio, and Doane of New Jersey. The last mentioned is an admirable likeness of the estimable prelate it represents, and will be received with pleasure by his numerous friends. The other two are also close and characteristic resemblances. The terms of this publication will be found in the advertisement on the 4th page.

LETTER OF THE REV. J. L. FULFORD.—We hope our readers have not neglected to peruse the admirable letter of this clergyman, who writes as a faithful divine of the Church of England ought to do. It shows us the difficulties with which those of the Anglican Church who dutifully carry out the provisions of the Prayer Book are impeded by the perversity, folly and ignorance of titled as well as untitled parishioners. The same evils are not unknown among us, We have seen specimens of the *Drake* species almost equal to the English original, who make up in loud talking and bluster for their deficiency in the church spirit, and in theological information. The Rector who is annoyed by such may usefully employ the letter, whose conclusion will be found on the first page.

New Publications.

A THEORY OF PNEUMATOLOGY by J. H. Jung-Stilling, with notes by Samuel Jackson. First American edition edited by the Rev. Geo. Bush. J. S. Redfield, New York, pp. 289.

The object of the author is to overthrow the systems of Materiaism and Infidelity, and to collect facts in the department of the supernatural which may throw light on the condition of the soul in another world. The author thinks he has satisfactorily solved these problems in the work before us, but we opine that few philosophical, calm, and unprejudiced minds will agree with him. Though he considers all the facts sufficiently authenticated on which his theory is based, they seem to us for the most part frivolous and uncertain. The lovers of the marvellous will find much to excite the wonder and fancy, and for this cause will seek to obtain the volume. The notes, by the American editor, inculcate Swedenborgianism, and deny a final resurrection and judgment.

BEECHNUT, by Jacob Abbott (Harpers) is the fifth of the Franconia stories, and is one of the best of the series. A neat view of Paris is given as a frontispiece, with explanations in the volume. We fancy our young readers would like a continuation of these stories, if they have seen those already published.

THE FARMER'S GUIDE, No. 16, has been published by Messrs. T. L. Scott & Co. The Practice in *Summer* is continued. The principal subjects treated of, are *Hay Making, Culture of Wheat and Potatoes, Making Butter and Cheese, and Summary of Field Operations*. It is embellished with a fine engraving of a "Short horned Bull."

The *Charleston Gospel Messenger* for April, has been received.

INTEMPERANCE IN CITIES AND LARGE TOWNS, showing its physical, social and moral effects, also the means for its prevention and removal, by Robert M. Hartley, New York. J. F. Trow, 1851. Pp. 209.

This volume embodies a great collection of facts, showing the extent and evils of this vice, and that it is the fruitful source of crimes to an unlimited extent. It advocates total abstinence and the use of the pledge as an efficient remedy.

Several acknowledgements are unavoidably omitted.

"THE SPIRIT OF MISSIONS."—Parish Clergymen, who may not receive "The Spirit of Missions" regularly every month, are particularly requested to notify the publisher by mail of every omission, as it is the desire of the Committees to give every Parish Minister an opportunity of becoming acquainted with the progress of the Missionary work in both departments.

It is gratifying to know that the circulation of this periodical has been very considerably increased. As incentives for immediate personal activity, we urge upon our readers the considerations—that every dollar of profit goes into the General Treasury, and that if each Parish Clergyman and lay subscriber would procure but one additional subscriber, the amount raised would be sufficient, after defraying the expenses of the publication, to sustain several Missionaries. Not a little of our present enlarged subscription list is owing to the interest manifested by a few Clergymen, who have publicly urged upon their parishioners the duty of making themselves acquainted with the missionary work by procuring and reading the authorized missionary journal of the Church.

The following resolution of the House of Clerical and Lay Deputies of the late General Convention, specially commends this subject to the Church at large.

Resolved, That agreeably to the request contained in the Report of the Board of Missions, this Convention do cordially recommend to the members, both clergy and laity, of the Church, that circulation and encouragement be given to the "Spirit of Missions," as the medium of communicating information respecting the Missions of the Church.

Diocesan Intelligence.

NEW YORK.—*Episcopal Acts by the Bishop of New Hampshire at the request of the Standing Committee.*

Sixth Wednesday in Lent, April 9, A. M. In St. Peter's Church, New York, Morning Prayer was read by the Rector, the Rev. E. H. Canfield. The Bishop preached, confirmed *eighteen* persons and delivered an address.

E. In St. Andrew's Church, Haarlem, Evening prayer was read by the Rev. G. B. Draper, the Rector, and the Rev R. M. Abercrombie. The Bishop preached and confirmed *seventeen* persons.

Sixth Sunday in Lent, April 10, E. In St. Clement's Church, New York. Evening prayer was said by the Rev. A. S. Leonard, and I. H. Tuttle, the Lessons were read by the Rev. W. E. Eigenbrodt. The sermon was preached by the Rev. Dr. Muhlenberg. The Confirmation Preface was read by the Rector, the Rev. T. A. Eaton. The Bishop confirmed *sixteen* persons and delivered an address.

Sixth Friday in Lent, April 11th, P. M. In Grace Church, Brooklyn Heights. Evening Prayer was read by the Rev. W. T. Webbe, Deacon. The Bishop preached, confirmed *twenty-three* persons, and delivered an address. The Rector, the Rev. Dr. F. Vinton read the Preface.

E. In All Saints' Church, New York. Evening Prayer was said by the Rev. T. A. Eaton, the Rev. W. W. Olssen, Deacon, reading the Lessons. The sermon was preached by the Rev. Dr. Seabury. The Rector, Rev. W. E. Eigenbrodt read the Prayer. The Bishop confirmed *thirty-four* persons (including one confirmed in private before service) and livered an address.

At the close of this service, which was one of great interest, the Rev. Dr. Vinton, at the request of the Rector, addressed the congregation in behalf of the Bishop of New Hampshire's design of securing a church at Hanover the seat of Dartmouth College. The Offertory was then read by the Rev. R. Cox, and a collection made—no previous notice having been given—amounting to eighty dollars.

Sunday before Easter, April 13th, A. M. In St. Paul's Chapel, New York. Morning Prayer was read by the Rev. Dr. Haight. The Ante-Communion Service was said by the Rector of the parish, the Rev. Dr. Berrian, the Rev. Dr. Haight reading the Epistles, and the Rev. Dr. Whitehouse the Gospel. The Bishop preached, confirmed *eighty-seven* persons, (including a sick man previously confirmed in private), and delivered an address. The concluding prayers were said by the Rev. Mr. Parks. Of the persons confirmed at this service *seventeen* were from the parish of St. Thomas, and *five* from the Floating Church of the Holy Comforter.

Sunday before Easter, April 13. P. M. The Bishop visited the Church of the Annunciation and administered the rite of confirmation to *thirty-three* persons, eight of whom were from the Church of the Crucifixion. Evening Prayer was said to the Creed by the Rev. Dr. Schroeder, Rector of the last-named Church, who also read the lessons; the Rev. W. Walton said the service from the Creed. The Bishop preached an excellent sermon on the true idea of the sovereignty of God, from Isaiah 46, 10, and also delivered an address to the confirmed. The candidates were called to the chancel by the Rector, the Rev. Dr. Seabury. The Rev. Wm. O. Lamson, Deacon, was also present.

Monday before Easter. The Bishop held a special ordination in St. Paul's Chapel, New York, and admitted the Rev. Gurdon Huntington, Deacon, Missionary at Pottersville, Warren County, to the Holy Order of Priesthood. Morning Prayer to the Creed was said by the Rev. W. Walton, who also read the lessons, and the Rev. T. M'Clure Peters said the remainder from the Creed. An appropriate and brief "exhortation" was then delivered by the Rev. Dr. Haight. The candidate was presented by the Rev. S. R. Johnson, D.D., Professor of Systematic Divinity in the Theological Seminary. The Bishop then proceeded in the ordination, all the Presbyters above named joining in the imposition of hands. They also assisted in the administration of the Holy Communion.

The corner stone of a Plank Church about to be erected in Granville, Washington co., N. Y., was laid on Thursday, by the Minister of the parish, the Rev. Wm. H. Williams, Deacon. This parish was organized under the name of Trinity Church, and a church built of brick in the year 1815. This edifice has been taken down, part of the materials being used in the new building.

Evening prayer was said in the Methodist Meeting House, now occupied by the congregation of Trinity Church,) whence the procession moved to the site, headed by the Minister of the parish, (the only clergyman present) in his surplice.

The church is to be after designs by Frank Wills, Esq. New York, and will cost about $3,500. It will be completed in the course of the Summer. W.

CONNECTICUT.—In Christ Church, on the *fifth* Sunday in Lent, the Bishop of the Diocese admitted to the Order of Deacons, David F. Lumden, A. B., and William Rudder, A. B., both of Trinity College. The Rector, the Rev. Thomas M. Clark, preached the Sermon, and presented the candidates.

W. NEW YORK.—*Bishop DeLancy's Visitation.*—The Bishop visited the Churches in Syracuse on Sunday, the 30th ult.

In the morning he preached in St. James' Church and confirmed *four* persons, prayers and the preface being read by the Rector, the Rev. Dr. Gregory.

In the afternoon he visited the Sunday school of St. Paul's Church, catechised and addressed the the scholars.

In the evening he preached in St. Paul's Church and confirmed *ten* persons, including two persons previously confirmed in private.—Prayers were read by the Rev. Mr. Gay, of Manlius, assisted by the Rev. Dr. Gregory, who read the Creed and Collects. The confirmation preface was read by the Rector, the Rev. Mr. Ashley. Very full congregations attended the services.—*Gospel Messenger*.

PENNSYLVANIA.—PHILADEALHIA.

CALVARY CHURCH.—*Laying of the Corner Stone.*—This interesting ceremony took place on Friday last. As this Church is to be "a Monument of Bishop White," the services were appropriately performed on the anniversary (the one hundred and third) of the birth of Bishop White. The day was peculiarly fine, and threw its brightness and cheer over the large assemblage attracted by the peculiar interest of the occasion. The following Clergy were present. The Rev. Drs. Dorr, Vaughan, and Hooker; the Rev. Messrs. J. H. Smith, (Rector elect of the Parish,) Douglass, Dupuy, Rodney, Davis, Natt, Ogilby, Morris, Durborrow, Heister, Shannon, Miller, Washburn, Arnett, Harris, Montgomery, S. A. Clarke, N. M. Jones, Cooper, Dr. Dyer, and Lybrand of New Jersey.

These, preceded by the Bishop and followed by the Wardens and Vestrymen of the Parish, moved in procession to the ground from the adjoining residence of the Rector, at the appointed hour. As they entered the inclosure, the usual Psalm was recited by the Bishop and Clergy responsively. Before the laying of the corner stone, the Rector elect read the following list of articles deposited in the leaden box placed within it.

Contents of the Box.—1. Bible. 2. Prayer Book. 3. Sketch of the Life of Bishop White. 4. Church Almanac, 1851. 5. Journal of General Convention, 1850. 6. Journal Pennsylvania Convention, 1850. 7. Journal of General Convention of 1835, the last at which Bishop White presided. 8. Pastoral Letter, 1826, by Bishop White. 9. Episcopal Charge, 1832, by Bishop White. 10. Bishop White's Funeral Sermon, by Bishop Onderdonk. 11. Annual Report of Advancement Society, 1851. 12. Annual Reports of L. M. Association of Christ Church, 1847—1851 inclusive. 13. Several copies of the Church Papers and the Missionary Papers. 14. Copy of service used on this occasion. 15. View of the Church. 16. The History of Christ Church, by Dr. Dorr. 17. A few American coins of low denominations. 18. A paper of which the following is a copy.

GLORY UNTO THE TRIUNE GOD.

CALVARY CHURCH,

A monument to Bishop White who was God's honored instrument in introducing the Episcopal succession into this country from England.

This Corner Stone, placed under the credence at the foundation of the north wall of the Chancel, was laid by the Rt. Rev. Alonzo Potter, D.D. LL.D., Bishop of the Diocese of Pennsylvania, on the hundred and third anniversary of the birth of Bishop White, viz.: Friday, April 4, A. D. 1851.

The Right Reverend Philander Chase, D.D., Presiding Bishop of the Protestant Episcopal Church in the United States of America.

Millard Fillmore, of New York, President of the United States.

William F. Johnston, Governor of Pennsylvania.

It is designed that the seats in this Church shall be forever FREE from tax,—open always to the poor and the stranger.

Architect of Calvary Church, Mr. John Gries.
Builder, Mr. John Rice.
Carpenter, Mr. George Veitch.
Mason, Mr. Michal F. Carman.

Building Committee.
Mr. John Walsh,
Mr. Isaac S. Waterman,
Mr. Benj. W. Frazier,
Mr. D. Rodney King,
Mr. A. J. Bucknor,
Francis West, M.D.,
Rev. Joseph H. Smith,
Rector elect of the Parish.

In this case due attention has been paid to the form and character of the stone. We note this, because too often some mere common or shapeless stone is used, most unfit, therefore, to hold the place which is assigned to it, and to be a symbol of that "Chief Corner Stone" on which every building for eternity must rest. The corner stone of Calvary Church is a massive block of red sand-stone, with a cavity in the form of a cross, into which a leaden box of the same shape with a lid of white Italian marble is fitted. The stone and marble cross were gifts of Messrs. John Struthers & Son.

After the stone had been laid a very fine Choir, assisted by a Melodeon, at which Mr. Stanbridge presided, chanted the appointed Psalm. The Bishop then delivered an address which, notwithstanding the noise occasioned by the constant passing of vehicles, was distinctly heard by the very large congregation. After showing in a forcible manner the light in which the services just performed were to be regarded, and the deep interest which all good citizens should take in the erection of Churches from the blessed influence they were to extend around, the Bishop then exhibited the peculiar interest which the members of our communion must take in the erection of this Church, from the fact that it was to be "a Monument to Bishop White." He paid an eloquent tribute to the memory of this venerable Prelate, and gave a faithful sketch of his character, and a glowing account of the services he had rendered as—"the Founder of the American Church." It was meet that such a Monument should rise amid the city which had been blessed with the devotion of his long and useful life. The Bishop stated that notwithstanding the interesting character of this undertaking, and the moderate sum required to complete this humble monument, and the great exertions made by those so actively engaged in it, (chiefly *ladies*, be it said to their honor,) there is still wanting nearly *five thousand dollars* to enable them to finish their noble work without debt. For the credit of Churchmen, for the honor of the native city of Bishop White, we trust this paltry sum will not long be wanting to perfect this humble testimonial in memory of one who might well be demand a nobler tribute of gratitude from the American Church, and from the city wherein he lived and died.

After the address a metre Psalm was sung, during the singing of which a collection was made amounting to $133,45. We trust the bright day which shone upon these interesting services, corresponding so well with their auspicious character, may be a happy omen of the blessing which shall rest upon this undertaking in the smile of Heaven. "We wish you good luck in the name of the Lord."—*Banner*.

Consecration of the Church of the Mediator.—This Church, a print of which was given in the Banner of March 29th, was consecrated on Saturday last to the worship of Almighty God. After the service for the consecration was performed by the Bishop, in which the Rev. Dr. Vaughan read the request to consecrate and the Rev. Dr. Clay the sentence of consecration, morning prayer was commenced by the Rev. Dr. Howe, the Rev. Dr. Stevens read the lessons, and the Rev. Mr. Ogilby offered the concluding prayers. The Rev. Mr. Arnett, assistant minister of the parish, also took part in the services.

The Bishop preached from Psalm xxvi. 8.

The following clergy were present, in addition to those mentioned: Rev. Messrs. Barton, Clark, Clement, Cooper, R. Davis, Denison, Douglass, Dr. Dyer, Evans, Hall, Harris, Hazlehurst, Heister, N. M. Jones, Mahan, Miller, Montgomery, Murphy, Natt, Newell, Shannon, Smith, Suddards, Washburn, Woodward, Yarnall.

The presence of so many of the clergy, and also of a large congregation, marked the deep interest felt in this undertaking. This church is situated in a district where its influence is much needed. Among the excellent plans, set on foot by its devoted ministers, for the improvement of the neighborhood, is a library of religious and other useful books designed to foster a taste for profitable reading, and to supply the wants of a class ever ready to profit by such opportunities. A collection was made at the service on Saturday for this purpose, amounting to $40. The interior of the church is well arranged, and the effect very good. We regret that the observance of strict economy obliged the architect to make the finish so plain, and sometimes even rough. Still, on the whole, for a stone church to seat six hundred worshippers, built in the city, the effect produced is very remarkable considering the outlay. The church was finished for worship, the tower being carried as high as the point of the roof, for $6,400.

All who have been engaged in this excellent undertaking, and this church has been built by churchmen of other parishes *for* those who are to worship in it, must look with pleasure upon the result of their labors. And the most blessed results is not seen yet. In the day which shall discover it may be found a rich and glorious revelation.

PENNSYLVANIA.—The standing Committee of this Diocese, at their last stated meeting, declined signing the Testimonial in favor of the Bishop elect, of the Diocese of Florida; not having evidence before them, that the said Diocese is entitled to elect a Bishop under Canon II. of 1844.

The following services were performed by the Bishop of the Diocese, during his late visitation, which comprehended the counties of York, Mufflin. Huntington, Indiana, Armstrong, Lawrence, Butler, Beaver, and Alleghany, with part of Lancaster:

March 16th, A. M. at York, preached and confirmed *thirteen* persons. P. M., at Columbia, catechized the children, preached and confirmed *six*.—Evening, preached.

17th, Evening at Lewistown, addressed the congregation and confirmed *four*.

18th, A. M., at Lewistown, preached, admitted the Rev. Geo. H. Walsh to Priests' Orders, and administered the Communion. Evening at Huntington, preached and confirmed *four*.

20th, Blairsville, A. M., preached and administered the Holy Communion. Evening, preached and confirmed *one*.

21st, Indiana, Indiana County, read prayers and preached.

22nd, at St. Michael's, Wayne township, read prayers (in part,) preached and confirmed *seven*, with *three* at Kittanning -*ten*.

23rd, at Kittanning, A. M., preached, admitted to Priests' Orders, Rev. Wm. H. Paddock, of Western New York, at the request of Bishop DeLancey, and administered the Communion. P. M., catechized and addressed the children of the parish. Evening, preached and confirmed *fifteen*.

24th, at Butler preached and confirmed *twelve*.

25th, at New Castle, read prayers, preached and confirmed *two*.

27th, at New Brighton, Beaver county, laid the corner stone of Christ Church, and delivered an address. Evening, preached and confirmed *ten*.

30th, Pittsburgh, A. M., St. Andrew's, preached and confirmed *fourteen*. P. M., St. Paul's preached and confirmed *seventeen*. Evening, Trinity, preached and confirmed *thirty-six*.

31st, Pittsburgh, laid the corner of St. Peter's Church, and delivered an address.

ORDINATION.—On Sunday, April 5th, the Rt. Rev. Alonzo Potter, Bishop of the Diocese, admitted to the Holy Order of the Priesthood, the Rev. Daniel Washburn, Assistant Minister of the Church of the Epiphany, Philadelphia. The Rev, James H. Fowles, (Rector), the Rev. John A. Vaughan, D. D., and the Rev. Robert Davis, joined in the service, "with the laying on the hands of the Presbytery."

An appropriate and powerful discourse upon the duties and motives of the Minister of Christ was preached by the Rev. James H. Otey, Bishop of Tennessee, from the 2d chap. 4th verse of St. Paul's 1st Epistle to the Thessalonians.

NEW JERSEY.—*Episcopal Services.*—On Thursday 3 April, in the evening, in Grace Church, Haddonfield, the Minister, the Rev. Mr. Bartlett, read prayers, and the Bishop preached, and confirmed *one* person. On Friday, 4, Mr. Bartlett read morning prayers and catechised the children, and the Bishop examined them, preached, and administered the Holy Communion.

In the afternoon, in St. John's Church, Chew's Landing, the Bishop read prayers and preached.

In the evening, in St. Peter's Church, Berkeley, Blacksborough, the Rector elect, the Rev. Mr. Stratton, read prayers, and the Bishop preached. On Saturday, 5, the Rev Messrs Lybrand and Boggs read Morning prayers, and the Bishop instituted the Rev. Samuel C. Stratton into the Rectorship, and preached the sermon. The Holy Communion was administered by the newly instituted Rector.

In the evening, in St. Paul's Church, Camden, the Rector elect, the Rev. Mr. Lybrand, read prayers, and administered adult baptism, and the Bishop preached and confirmed *eleven* persons. On Sunday, 6, (fifth in Lent,) the Rector elect read morning prayers, and catechised the children; and the Bishop examined them, preached, and administered the Holy Communion.

In the afternoon, in the Church of the Ascension, Gloucester City, the Rector, the Rev. Mr. Bartlett, read prayers, and catechised the children; and the Bishop examined them, and preached. In the evening, the Rector read prayers, and the Bishop preached, and confirmed *one* person.—*Banner*.

CLERICAL CHANGES.

Rev. Benjamin Austin, from Grace Church, Mansfield, to St. James' Church, Painesville, Ohio.

Rev. J. A. Woodward, to Church of the Evangelists, Philadelphia.

Rev. George Macaulay has removed from Savannah, to the Rectorship of St. Stephen's Church, Milledgville, Georgia.

Rev. R. Riley has resigned the Rectorship of St. Luke's Church, Baltimore, and accepted a call to St. Thomas's Church, New Windsor, New York. Post Office—Newburgh, N.Y.

The Rev. Josiah Perry, D.D., having resigned the Rectorship of St. Paul's Parish, Windsor, Vt., is now laboring in Northfield, Vermont. Direct accordingly.

The Rev. S. P. Parker has removed from the city of New York to Elliotsville, Staten Island. Letters and papers intended for him may be directed to 152 Broadway, New York.

To Correspondents.

"R. B. C." in our next. Also, "Lex," to whom we are much obliged for his acceptable article.

Died.

At the College of St. James, Maryland, on Palm Sunday, April 13th, Wm. Muhlenberg Kerfoot, second son of the Rev. John B. Kerfoot, D. D., and grandson of Abel T. Anderson, Esq., of New York. in the fifth year of his age.

Notices.

LECTURESHIP OF THE CHURCH OF THE HOLY PROPHETS.

New York Society Library, corner Broadway and Leonard street, Rev. John Grigg, Rector.

The Rev. Professor Samuel Roosevelt Johnson, D.D., will deliver a Lecture to morrow evening at 7½ o'clock. All are invited. Seats Free.

☞ The Rev. Sullivan H. Weston, will preach in the Church of the Epiphany, on Sunday evening, April 20th, in behalf of Missions in this Diocese. Service to commence at 7½ o'clock.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

The annual meeting of this Society, for the election of Officers and Lay Managers, will be held in the S.S. Room of the Church of the Ascension, on the evening of Monday in Easter week, at half-past 7 o'clock.

THOS. P. CUMMINGS, Rec. Sec.

April 19, 1851.

N.B.—The members of the Society are: all Clergymen residing in the City of New York, and canonically connected with the Diocese; Patrons; Life Members, and Annual Subscribers of not less than one dollar.

ST. PETER'S CHURCH, CHELSEA.

This Church will be opened for divine service on Sunday evening next, the 20th instant, at 7½ o'clock.

BURLINGTON COLLEGE.

The ninth Term of this Institution will open on the first day of May next. Early application is requested. Address, the Right Rev. Geo. W. Doane, D.D., President, Burlington, New Jersey.

Apr 5 2m

ST. MARY'S HALL,

Burlington, New Jersey.

The Twenty-ninth Term of this Institution will open on the first day of May next. Early application is requested. Address the Right Rev. Geo. W. Doane, D.D., Rector.

Apr 29-2m

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since April 8, viz:

Grace ch. Port Huron, Mich, 5; St Marks, NY, offgs Oregon, 34 24, Kentecky, 36 68—70 92; thro' J B Don, R A in Mass, Louisboro', St Lukes, 13; Taunton, St Thomas, 50; S S, 7 23; Hanover, St Andrews, sJews, 10; Illinois, 10; Northampton, St Johns, 10; Boston, Grace, 43 35; Marblehead, St Michaels, 5 5; Springfield, Christ, 42; Wilkinsonville, St Lukes, 11 23—201 96; thro' E Wilcox, RA in Pa, Phila, St Peters, 114 73, for Cal, 1 (the rest are trust funds); Astoria, St Georges, 10; Pittsboro' St Bartholomews, 10; Williamsport, Tenn, 12; Keokuck, Iowa, 2; Medina, Ohio, St James, 25; Fredericksburgh, Va, St Georges, for Oregon, 20; Christ, Westerly, RI, 25; St Pauls, Providence, RI, Miss A Bowers, 4; Athens, Ga, for Ill, Miss M T Gilliard, 10; a lady for Oregon, 1. Total, 437 69.

THOMAS N. STANFORD, Treas.,
New York, April, 15, 1851. 137 Broadway.

FOREIGN MISSIONS

The Treasurer has received, since acknowledgement of Apr. 7, the following contributions, viz.:

Miss Asso of Trinity College, Hartford, Ct, by Alfred B Goodrich, Easter offgs, 7; Trinity, New Haven, 53; Christ, Balt, Chi, 9; St Pauls, Medina, O, half 5; St Marks, NY, Chi, 100, do, Af, of which 7 57 from chancel class ed, "Mark" Af, 38 98—138 98; St Thomas, NY, Af, 100, do, 10, Chi, 10; gen 105—225; Grace, Honesdale, Pa, Af & Chi, 40; for bread fund, Athens, by Mrs D Bedell, viz: Mrs W W, Phila, 20; E R do 25; O R do, 25; Capt S, NY, 20; W C, Phila, 30; S B, NY, 20; Miss C L R, NY; Miss H W, Phil, 6; Mrs A, do, 5—161; Trinity, Branford, of which for Af, 5—11; St Georges, Fredericksburgh, Va, of which Gr, 10; Mr Hoffman's Mission, from F S School, 2 50—25; St Johns, Providence, RI, Morning School, contribution for '51 to April 1, Chi, 76 44; do colored do, Af, 6 10; Christ, Westerley, Epip coll, 25; St Pauls, North Providence, Miss Adeline Bowers, 4; total thro E W Doward, 111 54; Dr Fitch, Ascension, NY, to complete sum for Ed, Anne, Af, 5; St Thomas, Taunton, Mass, SS Ed Chi, 25; Ed Af, 20; genl, 26 77—71 78; St Anne, Lerrell, 50; SS Christ, Waltham, Cavalla, Ct, 25; J S St Andrew, Hanover, Female Sch Build'g, Chi, 12 71; gen 20- 32 71; St Pauls, Brookline, 45 50; Trinity, Boston, of which young Ladies Miss Asso Ed; Chi, 25—83 23; St Pauls, Boston, 384; Grace, Lauaence, 8, St Johns, Northampton, 5; Miss meet'g, St Pauls, Boston 2 Md 37 63; St James, Gt Barrington, 10; St Johns, Wilkinsonville, 7 17; All Saints, Worcester, 7 50; total from Mass, thro J B Don, 767 51; St Marks, New Britain, 5. Total, 1564 9.

P. P. IRVING,
April 14, 1851. 2 Park Place.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 9th inst.

Part of offgs in St Clement's ch, Rev T A Eaton, 7 24; Rev B Ashley, Syracuse, 41c; A C B, don, 1; part of contribution to Dr Wm Bacon, for distribution of Tracts, 2; coll in St. Paul's Chapel, 80 1. Total, 90 66.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, April 16, 1851. 20 John street.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 1st inst.

Miss Popham, ann, 2; A C B, don, 1; part of a contribution by sundry persons, to Dr Wm Bacon, for distribution of Prayer Books in Princeton, Bureau Co, Illinois; part of offgs in St Clements ch, Rev T A Eaton, 8. Total, 14.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, April 16, 1851. 20 John street.

THE SAILOR'S MISSION.

The undersigned gratefully acknowledges the receipt of the following gifts, thro' Edwd. Haight, Esq, for the Mariners Home on the North River:

Three dollars; 2 from a friend, and 5 from Irving Paris, Esq, for the benefit of the Home.

The first of May being at hand, the Missionary affectionately asks those persons disposed to aid this undertaking, to establish this Home for the comfort and benefit of the Sailor, to send their gifts as soon as convenient, to either member of the Committee, or to the Missionary, care of Messrs. Stanford & Swords, 137 Broadway. What we have done, has been but an experiment. The success which has attended us, has induced us to rent a larger house in a better position, and it is to furnish this house that we greatly need and therefore seek the bounty of those interested in the welfare of seamen.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.
April 15, 1851.

PEW IN TRINITY CHURCH.

PEW NO. 17, South Aisle in Trinity Church, for Sale or to Rent. Possession immediately. Apply to

STANFORD & SWORDS,
Church Publishing House,
137 Broadway

Also,—For Sale, a new and beautiful style of Church Communion Plate, in case. Price, 50 dollars. 1t

CHURCH ORGAN FOR SALE.

A WELL FINISHED Sweet toned Instrument has been used but two years, and will be sold only for want of use, at two-thirds its cost. For a congregation of 1000 persons, it is exceedingly desirable, and for the price, ($250) nothing can be found to compare with it in tone, finish, or power, 69 East 16th-st., near 3d av. 1t$

BOARDING SCHOOL FOR BOYS.

ON Monday, the 5th of May next, the Rev. Wm W. Olssen, A.M., will open a Boarding School for Boys, in the town of Scarsdale, Westchester county, N.Y. The place is of easy access from New York city, being a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the Principal at Scarsdale, or at the Churchman office, No. 12 John st., or D. Appleton & Co. 200 Broadway. April 19-tf

ST. MARK'S HALL.—EPISCOPAL BOARDING SCHOOL for boys, Orange, N. J. twelve miles by the Morris and Essex R. Road from N. Y. City.

The Summer Session of this school will commence on the 1st Monday of May, and continue 22 weeks. Circulars, containing particulars and terms, may be had on application to the Rector of Orange, or at the Bookstores of Messrs. Appletons, 200 Broadway, and of T. Crowen, 599 Broadway; also at the Church Depository, 20 John-st. References—The Rt. Rev. Bishops Doane, and Brownell; the faculty of Trinity College, Harford, Conn.; Prof. Totten, William and Mary College, Va.; Rev J. A. Williams, R. L. Patterson, Esq. and Dr. D. Babbit, Orange; the Rev. Messrs. Henderson, Watson, and Southard, and J. C. Garthwaite, and J. W. Condit, Esqrs. Newark; New York, the Rev. Drs. Berrian, Whitehouse, Seabury, Taylor, Price, Tyng, and the Rev. R. Cox, the Rev. Profs. Henry and Haight, the Hon. Samuel Jones, Gen. F. Peatz, Floyd Smith, R. D. Weks, and A. T. Anderson, Esqrs.

April 5, 4t. REV. S. S. STOCKING, A.M. Rec.

FAMILY SCHOOL, NEW HARTFORD,
Oneida County, W. N.Y.
MISS MARY PROAL, PRINCIPAL.
REV. P. A. PROAL, D. D., VISITOR.

THE Spring Term of this Institution, for the education of young ladies, will commence on Monday, the 28th day of April.

A few additional pupils may be received, if early application be made to the Principal at New Hartford, or to the Rev. Dr. Proal, Trinity Church Rectory, Utica.

The course of instruction is designed to be of the most thorough character, and is strictly connected with religion and the Church.

New Hartford, March 15, 1851. 3m.

CHRIST CHURCH HALL, POMFRET, CONN.
REV. ROSWELL PARK, D. D., RECTOR,
John N. Marvin, A.B., Assistant.

THE SUMMER SESSION, of Fourteen Weeks, will commence, D.V, on Tuesday, the 29th day of April. The whole number of pupils is limited to eight family scholars and sixteen day scholars. The terms for family scholars, are $100 per session, one half payable in advance. Tuition for day scholars, $12 per session. Reference may be made to the Right Rev. Bishop Brownell, Hartford, Conn.; Rev. Drs. Wainwright and Whitehouse, New York city, and Rev. Dr. Vinton, Brooklyn, N.Y.

April 12-4t.

THE NINTH TERM of the Church School, known as the "Retreat," on School House Lane, a healthful and beautiful situation, five miles from Philadelphia, will commence on the 10th of April. Application to be made to Miss Spafard, Principal, or Edward Spafard, Esq, Curator, P.O. Manayunk, Phila. Co., or to the Rev. C. B. Wyatt, Rector, Robert Ralston, Dr. Charles Friechel, and James C. Kempton, School Committee, of the Vestry of St. James the Less, P.O. Philadelphia.

The Professorship of Music being vacant, application for that situation, and that of Organist, may be made to

ROBERT RALSTON,
4 South Front-st., Phila.,
Warden of the Church of St. James the Less, Falls
April 12-3t of Schuylkill, Phila. Co.

BOARD IN A CHURCH FAMILY.

A PRIVATE FAMILY (who are Episcopalians) desire to let one or two front rooms on the second floor, "which connect with the hot and cold bathing apartment," with or without partial board. Address "Nelson," at the office of this paper.

April 12 2t.

GRACE CHURCH, BROOKLYN HEIGHTS.

FOR SALE, Scrip for Five Hundred Dollars, receivable for Pew or Pews in said Church, will be sold at a discount, and the proceeds appropriated to the charities of the Church. Enquire of S. N. Burrill, corner of Montague Place and Court-st, Brooklyn.

Mar 29-tf.

A MARRIED LADY is desirous of having a few pupils to instruct on the Piano, at their residence, would also give lessons a short distance from the city. Terms moderate, and warranted satisfaction given. None but beginners taken. An address with name and residence, to Mrs. R. F. C. at the office of this paper, or at the Union Square Post office, will receive attention. Apr 5-8t$.

Poetry.

For the Churchman.

The Weeper at the Sepulchre.

BY MISS JEWSBURY.

A sound in yonder glade,
But not of fount or breeze,
A sound, but not of the whisp'ring made
By the palm and the olive trees;
It is not the minstrel's lute,
Nor the swell of the night birds' song,
Nor the city's hum, when all else is mute,
By echo borne along.

'Tis a voice—the Saviour's own—
"Woman, why weepest thou?"
She turns and her grief is for ever flown,
And the shade that dimm'd her brow:
He is there, her risen Lord,
No more to know decline;
He is there, with peace in His every word,
The wept One—still Divine.

"My Father's throne to share,
As King, as God, I go;
But a brother's heart will be with me there
For my brethren left below!"
The weeper is laid in the dust,
Her Lord is thron'd on high;
But ours may be still that weeper's trust,
And ours that Lord's reply.

Mourner, 'mid nature's bloom,
Dimming its light with tears;
And captive, to whom the lone dark room,
Grows darker yet with fears;
And spirit that like a bird,
Rests not on sea or shore;—
The voice in the olive glade once heard,
Hear ye and weep no more!

Selected Matter.

Bishop Doane's Address,

TO THE GRADUATING CLASS, AT ST. MARY'S HALL, SEPTEMBER, 1850

Beloved Children,—The time has come, when we must part. I cannot say that "parting is" "sweet sorrow." I do not feel it so. My heart has grown to you, till you became a part of it. You have been wrought in, into the habit of my happiness. I shall miss your dear familiar faces. I shall miss the cheerful daily greeting. I shall miss the earnest interchange of thought, and heart, in lesson and in lecture. I shall miss you, from among the youthful band, that kneel together, here, at matins, noons, and even-song. I shall miss you, from my daily, secret, solitary, prayers. I shall miss you everywhere; but from my heart. There, you will dwell, for ever. And when we wake together on the resurrection morning, may you be with me, when I say, "Behold, I, and the children which God hath given me!"

Seven and twenty times have I stood here with words of parting on my lips. For more than thirteen years this ebb and flow of human life has dashed against my feet. I have grown grey among the daughters of the land. But there is no greyness in my heart. It beats as high and clear and strong, thank God, as full of hope and tenderness and love as when, on the May-day of eighteen hundred and thirty-seven, these doors were opened first, and a little timid troop of trembling girls, now, many of them wives and mothers, enrolled themselves as daughters of St Mary's Hall. Since then well nigh a thousand children, from every quarter of the land, have sought admission here. So, truly, has "the little one become a thousand." And loving hearts among the granite mountains of New England, in the great cities of the Middle States, on the broad lakes and rivers of the West, and by the sweet savannas of the South, are with us here in spirit, and from the happy homes which they adorn and bless, send up the fervent prayer to God for blessings on the day. And, garnered as I know I am, in the deep places of their warm and beating breasts, with tenderest thoughts of gratitude and love, I count not lapse of years, I weigh not loads of care, I take no thought of evil tongues and evil times, on which my lot has fallen, but cheerfully thank God that He has let me toil and suffer in a cause so sacred, and feel all present evils over paid by such affection from such hearts; while I look forward, with exulting expectation, to the day when they shall stud, as choicest jewels, the crown which my Redeemer has won for me with His blood.

You go, to-day, my beloved children, to join this gracious company. And though the living, loving tendrils which have bound you to me here, cannot be severed and my heart not bleed; I staunch the starting stream, and still the throbbing pulse, by the reflection that you go to be, like them, the light and joy of the dear homes in which your infancy was cradled. You were left with me awhile to cherish and to train; I know at what a cost of fond, parental love; I know at what a cost of social sympathy and happiness; I know at what a cost of lonely halls and saddened boards, and darkened hearths; I know at what a cost of tears that scald the heart, and I should be a traitor to the holiest trust that man has ever held, had I spared labor, watching, prayers, for your advancement and improvement in all sound and useful learning that becomes your age and sex, in all the charities and courtesies of womanhood, in all the virtues of the Cross and graces of the Gospel, while you sojourned here; or did I grudge you, now, when you have run with honor your appointed course, and bear the palm which you have justly won, to the dear homes which have been darkened by your absence, and the true hearts, which trob for your return.

Go, my beloved children, to the parents to whom God has given you, and who hold you dearer, far, than their own life. Go, to fulfil to them, in letter and in spirit, that first commandment with the promise which you have heard so often here. Go, to be the sharers of their joy, and the consolers of their sorrow Go, to assist them in their duties, to relieve them in their cares, to mitigate for them the pangs of sickness, to lighten for them the darkness of old age, to smooth for them and cheer the bed of death. Go to the brothers and sisters who share with you the dear parental board, and blend their feet with yours beside the dear parental heart. Go to be patterns to them, in truth, in tenderness, in patience, in humility, in self-denial, in self-sacrifice, in heavenly-mindedness. Go to be soothers of their troubles, and inspirers of their mirth. Go, to be nurses, teachers, charmers, ministering spirits, guardian-angels, such as only sisters can be. Go to the Pastors of Christ's flock, by whom you were incorporated into Him in holy baptism; and trained, and fed, and nurtured, as the lambs of His dear love. Go, to return to them their care and watching for your souls, by exemplary lives and holy conversation, and by the soothing voice, the cheering eye, the helping hand to aid and animate them in their arduous care of souls. Go, to the neighborhoods in which your lot of life is cast, to be the almoners of Christ among the poor; to minister to sickness, and infirmity, and sorrow; to be the teachers of the young, the helpers of the helpless, the staff, and stay, and succour of the aged. So, shall you justify the pains and patience of parental love. So shall you over-pay our utmost care and effort for your good. So shall you fitly bear the name of that most blessed of the Maries who was the mother of the Son of God. So shall the legend of that sacred scroll on which, it may be, you look for the last time, be justly written of you, "Behold the handmaid of the Lord

SEARCH FOR SIR JOHN FRANKLIN.—*Commander Pullen's Expedition.*—The following is an extract from a letter by Lieut. Hooper, to a relative: it is dated

"FORT GOOD HOPE, MCKENZIE RIVER.
Tuesday, July 16, 1840.

"In my letter of the 28th ult., I told you of our intended second trip to the sea, and that we were just returning from Great Slave Lake to Fort Simpson to prepare for the voyage at that place. A quarter of an hour after that letter was sealed we were on our road, the epistle also proceeding in the opposite direction. We reached Fort Simpson on the 3rd inst., and until the 11th were busily engaged in getting our boats and all matters in readiness, which, with few hands and small resources, took up much time. On that day we quitted Fort Simpson, and descended the river to Fort Nurna, which we reached on the night of the 13th; stayed there the night and started the next morning for this place, where we arrived this morning. To-morrow we leave: this is the last post on the river, as also the last place from which I can communicate with you until our return, which will probably be about the end of September or beginning of October.

"Our boats are two—the larger one brought from the Plover; the other is a river boat of the Hudson Bay Company,, and called the Try Again, with reference to our attempt this time.—We are 17 persons in all—Captain Pullen, myself, 10 of our old hands, 3 new ones of the company, and two Indians for hunters. We may expect to reach the sea about the 23rd of the present month, and if we meet with no detention, ought to get to Cape Bathurst in a few days, then across to Woollaston or Banks' land, as opportunity may best serve. It is not impossible that we may winter in one of those lands, should provisions be plentiful there in order to extend our search as far as may be. Therefore if you do not receive from me an announcement of our return, which I shall not fail to give if we return back this year, you must not be alarmed at our absence, nor fancy a thousand horrible contingencies; but, on the contrary, rejoice that we have fallen upon a never before-trodden land, and are prosecuting with ardor a prolonged search, instead of confining our operations to one brief Summer (we are as safe, you know, in the greatest danger as in a feather-bed in the security of our native land, and be assured not many of our party are easily daunted with trifles.)

"We are not sanguine of success, but we look forward with great hope, as the region we propose visiting is one which has not before been explored and in a direction which the most experienced Arctic voyagers imagine to be the most probable situation for the missing ships. Should we find them, what delight would be ours could we but succeed in restoring the distressed and gallant party to their anxiously sorrowing friends.

"Sir J. Ross left at Port Leopold, on the land of North Somerset, provisions sufficient for sixty men for twelve months with a steam launch.

"Now, should we reach Banks' Land which is about 300 miles from cape Bathurst, and find the sea to the eastward clear of ice, with a fine Westerly breeze, we might perhaps make for that place, where the provisions would support our party for four years nearly, and enable us to search away properly. But this is only a remote chance, as it is impossible to say what we shall do, depending, as we must, on the weather, which in these hyperborean regions can never be determinately calculated upon. We take energy and determination to the task, and hope to the onset: these should smooth all difficulties; the issue is in the hands of an all-wise God. To Him let us leave it.

From the Colonial Church Chronicle.

Churches on Mount Athos.

Like the refectories, the churches of these convents are all on the same plan, being of the graceful Byzantine architecture, rich with domes, pinnacles, and mosaics, and surrounded by an arcade. Both the exterior and interior of the walls are usually covered with gaudy and ill-executed frescoes, representing the founders and benefactors, emperors and princes of the eastern empire, and allegorical representations of vices and their punishments, calling to mind the illustrations in Mr. Williams' Baptistery. Fiends and vices are always depicted on the exterior walls, angels and virtues on the *interior*—a difference symbolical of the safety and purity to be enjoyed *within* the church. Many of the convents possess a number of relics, rich plate, pictures, covered with silver and set with precious stones, elaborately carved altar screens, and other ornaments. Some of the plate is particularly curious, and is, perhaps, the most ancient specimen of the goldsmith's art, now to be found. The wood carving on the screens, which in Greek churches always conceals the apse in which the altar is placed, and behind which none but priests can enter, is also in many of the monasteries highly beautiful. These screens are what the veil was in the temple of Jerusalem; the oriental church abounding both in ornaments and in rites copied from Judaism. In one or two of the convents they form specimens of woodwork, rich with flowers, fruits, birds and scenes from scripture history, executed in a style not wholly unworthy of Grinlin Gibbons, and putting me in mind of the chapel of Trinity College, Oxford. But the churches of St. Mark at Venice, and of Monreal near Palermo, are finer specimens of this style of architecture, than any to be found in the east—just as the primitive arrangements of a Christian church can be better studied at St. Clements in Rome than elsewhere. The domestic architecture of the Greek convents is more peculiar: and, probably, the most ancient specimens in this kind may be found in them now existing anywhere, except in the private Roman houses at Pompeii. At many of the convents at Mount Athos, the monks gave me very curious wood-cuts, representing the appearance of the buildings some centuries back, since which time they have changed but little. Some of them are representations of attacks from Saracen corsairs, at whom the cannon in the towers are firing, with their muzzles painted *straight up in the air*; and monks of gigantic size are hurling stones from the battlements, while saints and angels are taking part in the *melee*, and whales and sharks are swallowing up the vanquished and drowning infidels. The perspective and proportions of these wood cuts are very Chinese; but the massive walls and fortress look of the convents remind me of the description in "Marmion" of the monasteries of Lindisfarne:—

"And needful was such strength to these,
Exposed to the tempestuous seas,
Scourged by the wind's eternal sway,
Open to rovers fierce as they."

The cannon belonging to the monks at Mt. Athos were taken from them by the Turks in 1821, as the community made common cause with the Greek Insurrection, and in consequence had three thousand Turkish soldiers quartered on them until 1830. These unbidden and unwelcome guests do not appear to have done any wanton mischief, but the expense of maintaining them for nine years was almost ruinous, and many of the convents are only now begining to recover from it.

Besides the large church, and the numerous chapels which all the large monasteries contain, every nook and corner of Mt. Athos abounds with little oratories—such as are often found throughout Greece and the Ionian Isles. Hid by groups of gigantic oaks or pines, crowning the summits of the loftiest cliffs, surrounded by groves of old gnarled olives in the depths of the valleys, or peeping out from the mouth of a cavern in the side of a mountain, are often found these solitary little chapels, which the graceful Byzantine architecture, and the rich warm coloring given by time to the old grey stone, render so very picturesque. Finding them where the scenery around is most wild and striking, one might also fancy that some great saint in the days of old had made a pilgrimage over this fair eastern land, and seeing how infinitely its great loveliness shows forth its Maker's glory, had erected at every opening in the landscape a resting-place where men might piously return thanks. They are at least silent witnesses to the simple piety of the peasantry, for they hold it a sacred duty to keep the little lamp ever burning before the altar; and though the distance is often great from the nearest village, still, from time to time, some one never fails to make a journey to the spot in order to replenish the oil. Nothing can be more interesting than when travelling in the most wild and lonely regions, to come suddenly on one of these silent houses of prayer, and find the steady light burning within, as if it had been lit by a passing angel for his secret devotions.—*N. Y. Ecclesiologist.*

CAPETOWN.—*The Clergy.*—The following extract is taken from a letter which we find in the second number of the *Calcutta Missionary*:—

"In the summer of 1848, I met with the newly appointed Archdeacon of the Cape, a little before he left England, taking out with him three or four English clergymen. One of these, the Rev. H. M. White, was fellow and tutor—and is still fellow—of New College, Oxford. Now, what do you think these Missionary Clergymen were doing, to prepare themselves for their new work? *They were each learning a manual trade.* The Archdeacon had on, at the time of my interview with him, a pair of boots *made by himself*. Mr. White was carpenter, another agriculturist, to the expedition, and so on. They thus formed a complete band of laborers, qualified to instruct the natives in temporal as well as spiritual things, and able to support themselves while away from European civilization in the Bush. I may add, that Mr. White has given his services to the Bishop for five years gratuitously, as head of a large college or school, at the Cape."

The Bishop's visit to the Kaffir Chief, Umhala.—We extract from the *South African Church Magazine*, No. X., an account of this incident, which took place at Umhala's Kraal, on the Gnoubie, near Fort Waterloo, on the 1st of last August:—"The Bishop, after a trying and perilous journey overland from Natal, of twenty-two days, (during which his cart and horses were twice overturned, and the former broken to pieces,) arrived, by the providence of God, safe at King William's Town, where his Lordship's presence gave universal joy.

His Lordship officiated twice on the ensuing Sunday in the temporary church there, holding a confirmation during the second service. On Monday, accompanied by the Rev. F. Fleming, B.A., his Lordship started for East London, where he held service and confirmation on the Tuesday, returning to King William's Town on Wednesday.

On Thursday, the Bishop started in a mule wagon, accompanied by Rev. F. Fleming and a mounted escort, for Fort Waterloo, arriving there by sun-down, when (by appointment) he found George Shepstone, Esq., Interpreter to the T'Zalambie Commissioner in waiting.

After a tent had been pitched on the site of the late military (but now ruinous) post, and some refreshment had been provided, his Lordship started on foot in the dark about 8 o'clock in the evening, accompanied by Mr. Fleming (bearing a blanket, some beads and knives,) and Mr. Shepstone, for the old Chief's Kraal, distant about half a mile from the encampment.

Umhala received the Bishop and his party in his hut, surrounded by his counsellors, sons and wives, in all amounting to about forty or fifty souls.

The hut was a large and spacious Kaffir one, built on a circle of poles, about 7 or 8 feet high, and in the centre was placed a fire of wood, affording the only light, and which, with the fumes of tobacco, filled the atmosphere with smoke, very disagreeable and trying to the sight for a time, but after a few moments becoming more bearable.

The Bishop sat near the door of the hut upon the ground, on a skin, with Mr. Shepstone and Mr. Fleming on either hand. Umhala was opposite, in the middle The Bishop opened the interview by asking Umhala (through Mr. Shepstone acting as interpreter) if he knew him, and where he had seen him. He replied, 'Yes, I know you, you are the "inkosi enkulu" (great chief) of the Christians, and I saw you with Smith at the great meeting at King William's Town.' The Bishop then informed him that he was come to see him, and converse with him about sending him a missionary or teacher to instruct him and his people in the ways of God. Umhala expressed at some length, and with warmth, his obligations for the visit, and thanked the Bishop for his offer of a teacher, saying, he would treat him very kindly when he came, and listen to him. The Bishop then informed him, that he brought him a present of a blanket, at which he seemed much pleased, received it from Mr. Fleming, and then rose, and shaking hands with the Bishop thanked him very warmly.

Christians may mock at the apparent cupidity and selfishness of the poor benighted Kaffir, but morally neglected as he has been through life, and totally destitute of any instruction to show him the necessity of restraining and combating these evil fruits of a naturally depraved heart, still he *can feel gratitude* and practise hospitality.

The Bishop next asked Umhala, if the Archdeacon had not lately paid him a visit.—He replied, 'Yes, and he liked him very much,' adding: 'If you send me teachers for my people, *he* must be one of them.' The Bishop explained to him that he could not spare the Archdeacon, as he was a chief among the Christians. 'Of that I am aware,' replied Umhala, 'but I am a chief among my people the T'Zalambies, and a chief ought to be taught by a chief. You the great chief I know, cannot come to me, as you have to travel far, I hear, but *he must* come.' At some length, for nearly twenty minutes, the Bishop tried to explain to him that he could not spare the Archdeacon for Missionary work, but although the old Chief always assented to what the Bishop said, still he invariably returned to the old point, 'that he must have the Archdeacon as his teacher.' The Bishop asked him 'why he was so anxious for him in particular;' to which he replied, 'that he liked him—he was a fine fellow—a chief—and ought to teach a chief.' His Lordship told him 'that a young man, the son of one of our greatest chiefs over the seas, had offered to come and be his teacher.' Umhala replied, 'he was very much obliged to him, he *might* come, and he would be glad to have him, but the Archdeacon must come too.'

The Bishop then in a few words explained to them what their Missionaries, when they arrived, would teach them. They all listened, some most attentively. It was, indeed, a sight as uncommon as it was pleasing, to be a witness to a Christian Bishop preaching the Gospel of Christ to that dark old Chief and his swarthy family and court. May it be the first pledge to us of a great and glorious harvest; it may be still in embryo, but ere long to be reaped by the Church among this intelligent and interesting branch of our human family! The Bishop then proceeded to distribute, through Mr. Fleming, his Lordship's presents to the Chief's children and counsellors, &c., of beads and knives, and he himself partook of some curdled milk produced for his refreshment. The Bishop took much interest and notice of the little children, as one by one they were presented to receive their string of beads—Umhala enumerating his family all the while, as making a total of eight wives and twenty-six children. After a lengthened interview, reaching to nearly eleven o'clock at night, the Bishop took his leave and returned to the encampment. The next morning, while at breakfast, the chief appeared, attended by his eight wives, and reminded the Bishop, that he had forgotten to give presents to them the night before. His Lordship then promised each of them a handkerchief, which seemed to please them much, and after giving them some breakfast, the encampment was struck, and taking leave of the old chief, (who, at parting, presented the Bishop with his assagai, as a token that there was peace between them,) the party left Fort Waterloo for King William's Town, arriving there about three o'clock in the afternoon, much gratified with so hopeful a promise for the first foundation of a Church Mission amongst the heathen people of this once powerful and formidable Chief."

CALCUTTA.—*Native Confirmation in the Cathedral.*—A Native Confirmation was held on Oct. 18. The total number of the confirmed was 141; of whom ninety-one were from Tallygunge, presented by the Rev. D. Jones; six from Howrah, by the Rev. A. W. Street; four from Calcutta, by the Rev. W. O'B. Smith. The remainder were presented by the Rev. T. Sandys, of Mirzapore.

Baptism at St. Saviour's.—On the same day, Purna Chundra Mittre, a young Hindu of respectable family, and his wife Khettra Mahanee Dassee, were publicly received into the pale of the Christian Church. They had been for some time under very serious impressions; and having given satisfactory evidence of repentance and faith, were admitted to holy baptism and added to the congregation of St. Saviour's Church.

The Rev. Professor Street read Morning Prayers. The Rev. K. M. Benerjea delivered an impressive sermon from 2 Cor. v. 17, "If any man be in Christ, he is a new creature," &c.

The Rev. W. O'B. Smith, of the Calcutta Mission, administered the Sacrament. A large number of native and other Christians were present. The scene was well calculated to excite feelings of devout thankfulness to Him, who, we trust, was the Author of the faith of these converts.

Daparture of the Bishop.—The Bishop left in a pilot brig for his long and trying visitation to the Malayan Peninsula and Borneo, on Nov. 11th, 1850. He was accompanied by Archdeacon Pratt, and his lady. The Bishop takes along with him a student of Bishop's College, C. J. Fox, to remain in Borneo as Catechist. The Rev. F. T. M'Dougall, the laborious Missionary of Sarawak, writes (September 10th, 1850), in reference to this appointment: "I do not think him too young at nineteen. It will take him two years from the time of his coming here, to know Malay sufficiently well to enable him to make a good beginning of his Missionary work among the Dyaks; and then he will have to learn the dialects of the tribes he may be placed with. (The head men of these tribes all speak Malay, but the rest only the Dyak of their district.) In the meanwhile, if he would devote his attention to Arabic, it will prove of great use to him in learning Malay, and assist him in getting on with the Malays, who have a great esteem for any one who understands the language of the Koran.—From the Calcutta *Missionary.*

PAPISTS IN THE UNITED STATES.—The following extract has been published in several forms, and we presume is in the main reliable.—*Am. S. S. Journal.*

"In 1837, the New England States, New York, Pennsylvania, Maryland, New Jersey, and Delaware, contained 190 churches, 181 clergymen, 4 colleges, and 16 female academies. In 1848 the same States contained 607 churches, 562 clergymen, 12 colleges, and 24 female academies, and a Papist population of 555,000; being an increase of 417 churches and stations, 381 clergymen, 8 colleges, and 8 female schools.

"In 1837 the whole of the Western and Southern States contained 224 churches, 208 clergymen, 7 colleges, and 31 female schools. In 1848 they contained 514 churches, 424 clergymen, 11 colleges, and 48 female schools, and a Papist population of about 400,000; being an increase of 290 churches, 216 clergymen, 4 colleges, and 17 female academies. Within that time, the increase in the Eastern and middle States was 127 churches, 165 clergymen, and 4 colleges, more than it was in the Western and Southern States, and the Papist population of the former exceeds that of the latter by about 150,000. The Papist population of Boston alone exceeds that of the three States of Kentucky, Tennessee, and Arkansas. The cities of New Orleans, St. Louis, and Detroit, which, twenty years since, were almost wholly under Papal influence, are now governed mainly by Protestants."

Published and for Sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository, No. 20 John street, New York:

BOOKS OF INSTRUCTION.

Union Primer	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
" " " No. 2	"	1 50
" " " No. 3	"	1 75
" " " No. 4	"	3 50
Questions on the Sunday School Books	"	4 00
Catechism No. 1, (Scripture Catechism)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers,)	"	2 00
Catechism No. 3, Catechism enlarged by Bp. Hobart,) stiff covers	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4 00
Beaven's Help to Catechizing	"	6 00
Lloyd's Catechism on the Evidences of the Bible	"	2 50
Church Catechism	"	1 00
Office of Devotion for Sunday Schools	"	2 00
Sunday School Liturgy, and Psalms, and Hymns, stiff covers	"	6 00
Manual of Short Prayers for Children	"	1 50
Harmony of the Creeds	"	2 00
Questions on the Book of Common Prayer	"	2 00
Collects from the Prayer Book	"	1 50
Questions on the Collects, stiff covers	"	6 00
Catechism on the Collects	"	20 00
Epistles and Gospels from the Prayer Book	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	8 00
Manual of Oral Instruction upon the Bible	"	2 00
The History of our Blessed Lord, in Easy Verse	"	6 00
Bible Companion, vol. 1, Old Testament	"	18 00
" " 2, New	"	20 00
Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
Questions on the Acts, 1, "	"	6 00
" " 2, "	"	6 00
" " 3, "	"	5 00
New Books of Instruction.		
Question on Genesis, Parts I. & II., each	"	6 00
Evidences of Natural and Revealed Religion, also the Doctrines and Institutions of Christianity		30 00
The Church Catechism Simplified by Question and Answer	"	3 00
Scripture Reading Lessons, Part I.	"	5 00
Do. do. " II.	"	6 00
Do. do. " III.	"	5 00

NEW LIBRARY BOOKS.

My Mother's Jewel	half morocco,	37 cents.
Agnes and Eliza	"	30 "
Sequel to Harry and Archie	"	20 "
William Norton the Emigrant	"	20 "
Little Annie and her Nurse	"	12 "
Harry and Archie, or First and Last Communion		25 "
The Dove, an Example of Attachment to Home	"	16 "
Memoir of Cameron Musten	"	15 "
Bear and Forbear	"	10 "
Norah	"	10 "
The Widow's Son	"	10 "
The Dog an Example of Fidelity	"	18 "
Bessie Gray	"	21 "
George Austin	"	30 "

BEAUTIFUL BOOKS FOR GIFTS.

MY MOTHER'S JEWEL, by J. A. Eames, with engravings from designs by Purcell, sup 16mo ed, muslin, 63cts, fancy paper, 37cts.

AGNES AND ELIZA, or Humility, with two fine engravings up 16mo ed, muslin, 56cts, fancy paper, 31cts.

HELEN MORTON'S TRIAL, by Mrs. Joseph C. Neal, with engravings from designs by C. Mayr, sup 16mo ed, muslin, 63 cents, fancy paper, 37cts.

THE REVELLERS, the MIDNIGHT SEA, and the WANDERER three allegories, by the Rev. Edward A. Monro, author of the Dark River, with engravings from designs by American Artists, sup 16mo ed, muslin, 63cts, fancy paper, 37cts.

THE COMBATANTS.—An Allegory. By the same author, with fine Engravings, from designs by Darley. Muslin, 62 cts.; fancy paper, 37.

THE BOY AND THE BIRDS.—By Emily Taylor, with additional pieces. Illustrated with 25 Engravings, chiefly from Landseer's designs; fine muslin, 75 cents.

THE KING'S MESSENGERS.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations, muslin, 62 cents; fancy paper, 31.

THE OLD MAN'S HOME.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations. Muslin, 50 cts.; fancy paper, 25.

THE SHADOW OF THE CROSS.—An Allegory. By the Rev. Wm. Adams. With elegant illustrations. Muslin, 62½ cts.; fancy paper covers, 25.

THE DISTANT HILLS.—An Allegory. By the same Author. Similarly illustrated. Muslin, 62½ cts.; fancy paper, 25.

THE DARK RIVER.—An Allegory. By the Rev. Edward A. Monro. With four elegant illustrations. Muslin, 62½ cts.; fancy paper, 25.

THE EARLY CALLED.—A gift for bereaved parents. By Rev. W. H. Lewis, D.D. Sup. Edition Muslin, 37 cts. smaller Edition, paper, 12½ cts.

THE HISTORY OF OUR BLESSED LORD.—In Easy Verse. With beautiful lithographic illustrations, Muslin, 50 cents; fancy paper covers, 31.

PRAYERS FOR CHILDREN.—By Rev. W. H. Lee. Muslin, 25cts.

PERIODICAL.

THE CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18mo.; and three numbers in one quarterly, to save postage to distant subscribers; single, 25 cents per annum, and 50 copies for $10; payable always in advance.

☞ Address all orders for Books, and all remittances to DANIEL DANA, Jr., Agent.
Nov. 30,1850 Church Depository, 20 John St

THE "BISHOPS OF THE PROTESTANT EPISCOPAL CHURCH, IN THE UNITED STATES."

UNDER the above title, S. Gengembre & W. Anderson, of Cincinnati, two Artists of the highest talent, are publishing a splendid collection of Portraits of our Bishops. The work to consist of ten monthly numbers, at $1 50 per number. Each number contains three handsome Portraits, delicately lithographed, and printed in double tint, on fine folio size, crayon paper, having all the clearness of a steel engraving combined with the warm effect of an Artistical *Sepia* drawing. Each Portrait is accompanied by an elegantly illustrated biography; each design different, and printed in gold. No expense nor pains have been spared to make this beautiful work a portfolio unrivalled in point of art, faithful and accurate as a collection of interesting Portraits, and now that most of the Clergy of this city, and persons of the highest standing in artistical knowledge, have pronounced it to be the finest specimen of art ever published in the Great West, we feel confident in calling the attention of the congregations to it, that the work may meet with their approbation, and receive as successful a patronage as it has so far met with in the West.

Mr. P. H. Gengembre, the brother of the artist, is in this city for the purpose of obtaining subscribers; he will take pleasure in calling to show the work to persons desirous to subscribe. Specimens can be seen at Messrs. Stanford & Swords, and at Mr. D. Dana's, 20 John street, who have kindly offered to receive orders for the work.

By enclosing twelve dollars in a letter to H. P. Gengembre, the work will be immediately and regularly forwarded to any cities of East New York State.

H. P. Gengembre,
Feb. 15—3m Agent for S. Gengembre & W. Anderson

ORGANS.

CHURCH ORGANS For Sale. 2 of 8 Stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, 3 feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1851.

PRESIDENT:
JOHN T. ADAMS, 87 Wall st.
VICE-PRESIDENTS:
ISAAC F. COX, 30 South William-street.
ISAAC FRYER, 271 Pearl-street.
CORRESPONDING SECRETARY:
CHRISTOPHER S. BOURNE, 52 Wall st.
RECORDING SECRETARY:
FREDERICK W. WELCHMAN, 84 Broad st.
TREASURER:
THOMAS P. CUMMINGS, 74 Beaver st.
TRUSTEES:
Henry Fisher. Elizur Ward.
Edward Haight. Joseph M. Browning.
James Warren. Walter T. Welchman.
Richard Sill. John G. Ambler.
Charles P. Burdett. Charles Tronton.
John Wight. George McLaughlin.
John R. Lewis.
COUNSELLORS:
Rev. W. A. Muhlenberg, DD. Rev. T. H. Taylor, DD
" B. I. Haight, DD. " J. H Price, DD.
" H. J. Whitehouse, DD. " Gregory T. Bedell.
" Charles H. Halsey. " Benjamin Evans.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST has constantly on hand CHURCH AND PARLOR ORGANS of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3—*A Swell Organ*, with 8 stops. 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No. 4.—*A Swell Organ*, with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.
New York, August 4, 1849. tf

ORGAN MANUFACTORY, 548 PEARL STREET.

NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are eminently due to Mr. G. JARDINE, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations

"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of TWO HUNDRED DOLLARS, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.

(Signed,) "B. H. WILSON, *Sec'y and Treas.*
"JAS. G. HENNING, *Chairman.*"

☞ Mr. Jardine respectfully solicits orders which will be most faithfully executed.
April 20, 1850.—tf

ST. MATTHEW'S HALL,
PORT COLDEN, WARREN CO., N. J.

THE FIFTEENTH SESSION of this English and Classical Institution, will commence on the first of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the
tf REV. P. L. JAQUES, *Rector.*

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notice that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's Office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue. When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees.—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L. Cothral.

Officers.—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains.—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

H. PILCHER & SON,
ORGAN BUILDERS, Newark, New Jersey,

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

ACCUMULATED FUND $1,082,618 08.

STATEMENT OF THE "Mutual Benefit Life Insurance Co,"

August 11, 1850.

Balance January 1st 1850,			$935,994 90
Deduct for losses then unpaid			40,350 06
			$895,644 96
Received for premiums to Aug. 1, 1850,		$281,808 20	
" " interest " "		29,581 36	
		$311,389 56	
Paid losses, expenses, and for purchased policies,	$84,581 75		
Paid on dividends, 1847 and 1848, and interest do,	39,834 69	124,416 44	186,973 12
Nett accumulated fund,			$1,082 618 09

ASSETS.

Cash on hand,	$ 6,941 34	
Bonds and mortgages,	375,889 45	
Real estate,	16,968 11	
Premium notes drawing 6 per ct. interest, secured by policies,	664,043 47	
Loans on scrip,	6,015 01	
Paid at agencies, and in course of transmission,	12,760 70	$1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretary,
JOS. L LORD, Agent, New York.
Sept. 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne

BOOK OF COMMON PRAYER.---The attention of the Public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has pong been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the editions are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House,
1y 139 Broadway.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The Academic year commences on the 1st of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the rector or his associates.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

REFERENCES.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale D.D., President Geneva College; Rev. J. Williams, D.D. President Trinity College; Rev. P. A. Proal, D.D., Utica Rev. S. R. Johnson, D.D., Brooklyn, New York.
March 1—tf

NEW YORK LIFE INSURANCE COMPANY,
Office No. 106 Broadway.

Accumulated capital, Jan. 1, 1851,
$354,755 24,
as per sixth Annual Statement.

A DIVIDEND of Fifty per cent. for the year ending January, 1851, has just been declared. Also, an interest of six per cent. for same time, on all previous dividends, payable in cash.

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, Pres.

George Wilkes, M.D., 23 Laight st., and Cornelius R. Bogart, M.D., St. Mark's Place, Medical Examiners, in attendance daily at the Office, from 1 to 2 o'clock, P.M.

A copy of the Annual Statement, and every information can be obtained at the office, 196 Broadway.

PATENT METALIC BURIAL CASE.

FISK & RAYMOND Now offer for sale, at 401 Broadway, these valuable and unique substitutes for the ill shapen wooden coffins. They are made of metal of light weight and great strength, in form like the human body, in a recumbent position, and ornamented in the casting, in the style of rich folding drapery; they are both airtight and indestructible. Pamphlets may be had at the store descriptive of the article, with certificates from Drs. Mott, Francis, Kissam, Chilton and others, showing their superior value to all others now in use. All sizes can be furnished, either plain or ornamental, and at satisfactory prices tf

CHURCH BELLS.

AN experience of thirty years, has given the subscriber an opportunity of ascertaining the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled him to secure for his Bells, the highest awards of the New York State Agricultural Society and American Institute, for several years past. The Trinity Chimes of New York, were completed at his Foundry, as were also cast, Chimes for New Orleans, Kingston, C. W., and several others, and the Fire Alarm Bells of New York, the largest ever cast in this country; Church, Factory, and Steamboat Bells, constantly on hand, and Peals of Bells cast to order. These Bells are hung with improved Iron Yokes, and Springs are attached to act on the clapper, which very much prolongs the sound; and they may also be turned in the Yoke, which brings the blow of the clapper in a new place, and lessens the danger of their breaking. Hangings complete (including Yoke, Frame and Wheel,) furnished if desired.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand, and made to order.

ANDREW MENEELY.
West Troy, Jan. 1, 1851.

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850-tf No. 120 Bleecker, cor. Wooster st.

FIRE INSURANCE.

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

THE CHURCHMAN,

EDITED BY THE

REV. WILLIAM WALTON, A. M.,

is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates and, when necessary, defends, those principle and that policy, which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled so efficiently to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications and letters on business, *post paid*, to be addressed to the Editor, until further notice.

—TERMS.—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.